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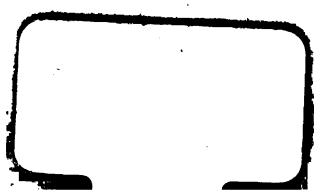

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Fingal, Ossian an[illegible]s, as also o[illegible] the
Mags, Clans, &c., [illegible] 1794

March 1859

A

DEFENCE

OF THE

SCOTS HIGHLANDERS,

IN GENERAL;

AND

SOME LEARNED CHARACTERS,

IN PARTICULAR:

With a new and satisfactory Account of the

PICTS, SCOTS, FINGAL, OSSIAN, AND HIS POEMS:

As also,

Of the MACS, CLANS, BODOTRIA.

And

Several other Particulars respecting the High Antiquities of *Scotland*.

By the Rev. JOHN LANNE BUCHANAN.

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UNTO THE MOST NOBLE

THE MARQUIS OF HUNTLY.

MY LORD,

THAT I ſhould be equally fond and proud of the honour of approaching your Lordſhip in this manner cannot be accounted ſingular, ſeeing it is well known, that your great name will adorn and raiſe the reputation of any book to which it is prefixed; more eſpecially when your youth and ſweetneſs of diſpoſition, which have made you no leſs amiable, than your noble birth have made you great, are alſo conſidered. On that account, I humbly acknowledge, that, by offering it, I do not at all compliment your Lordſhip; much leſs do I court the publick into a good opinion of myſelf,

having a much nobler motive than that interested one: but I do, from humanity and juſtice, a tribute due to truth, attempt to vindicate my country and people, who have been illiberally inſulted by the intemperate rage of an unprovoked enemy, and preſume to lay a ſhort vindication of their character before your Lordſhip, in hopes it will meet with your countenance, both from the conſtant regard which your noble anceſtors ever had, and the firm confidence your Lordſhip has all along manifeſted in favour of the Scots in general, and Highlanders in particular. This princely mark of eſteem is expected from a perſonage of your exalted rank; and being at the ſame time the repreſentative of a noble family, which, in point of power and antiquity, is equalled by few, and ſurpaſſed by none in North Britain; I ſay, this mark of eſteem and attention cannot fail of being highly pleaſing to a brave

people,

people, who had the advantage of being born and brought up under its influence, and in its near vicinity, where their proweſs have been tried, and their virtue amply rewarded by the generous hand that led them forth to action in the hour of danger.

To you, then, my Lord, theſe martial inhabitants naturally look up for patronage and protection, when unjuſtly and ſo foully calumniated with ſo much unmerited abuſe and obloquy, more particularly as your Lordſhip is Preſident of the Highland Caledonian Society in London; gentlemen who alſo contribute liberally to encourage their countrymen to make progreſs in the ſeveral kinds of improvement and refinement of manners. I ſhall only farther obſerve, that I feel myſelf moved by inclination, and encouraged by gentlemen of eminence, to dedicate the following performance to the entertainment

of

of your leiſure hours; and it is hoped that the variety and novelty contained therein will render it equally agreeable as intereſting. Theſe conſiderations, I flatter myſelf, will obtain pardon, for what otherwiſe would be conſidered as a piece of vanity and preſumption.

I have the honour to be, with profound reſpect,

MY LORD,

Your Lordſhip's moſt obedient,

And moſt humble Servant,

JOHN LANNE BUCHANAN.

IT is hardly neceſſary to make an apology for the ſtyle of the enſuing ſheets. The ſubject of them excludes every thing of ſtudied elegance, or ornament of language; all that can be looked for in them is plainneſs and perſpicuity; both which it has been my greateſt pains to endeavour after as much as poſſible. If in theſe I have ſucceeded ſo as to pleaſe the ſenſible reader, the object of my wiſh is obtained; and it is hoped the more candid of them will charitably excuſe whatever errors may have inadvertently dropt from my pen, on account of the ſincerity and honeſty of my intentions.

ADVERTISEMENT.

A Subject that is new and ſtriking, generally attracts the minds of men; and judgment is freely paſſed upon it, as the inquiſitive ſpectators are more or leſs affected by the object expoſed to their view. If the narrative is probable, and fortunately clothed with a pleaſing garb, then it gains credit and admirers; if otherwiſe, the ſubject becomes doubtful or inſipid, and gradually ſinks into its original obſcurity. How far the following attempt, to throw light on a ſubject which has hitherto been looked upon as a kind of fable, will merit the firſt or laſt of theſe deciſions, is by the Author left to ſtand or fall by the judgment of the impartial Public, before whom it is now to make its appearance. He only has to ſay for himſelf, that his ſole aim is, if poſſible, to ſnatch from oblivion, and bring into repute, circumſtances which to him appeared to have been miſunderſtood and neglected, in ſpite of

the living language of an ancient people, that plainly indicate their having had an exiſtence. Yet the many able and learned gentlemen, who from age to age have laboured to do honour to their country, have unfortunately been ſtrangers to the language, and reſted ſecure upon the authorities handed down by the old Greeks and Romans, as to infallible ſtandards of appeal, though it is beyond a doubt that their own knowledge of the ſubject was but extremely imperfect, and their information from ſecond-hand behoved to be limited, or at beſt but miſinformed authority.—This aſſertion is manifeſt from their very inaccurate account of the geography of North Britain, as well as from the forced garb in which the Gaelic terms adopted by theſe ſtrangers appear in print, when compared with their original manuſcripts. Their looks and ſounds are ſo extremely foreign and antiquated, that even a knowing accurate judge of the Celtic requires great exertions of his ſkill to ſtrip them of their exotic maſks, in order to make them intelligible. This is particularly

larly the caſe with regard to Fingal, Oſſian, the Picts, Scots, Bodotria, Grampiani Montes, Ocelli Montes, and many more, which the Greeks and Romans have ſtript of their original purity, by tranſpoſitions of letters in the middle, and taking from and adding letters to their terminations, purely to make them ſound agreeable to their own ears; without once reflecting that a language ſo tortured was rendered unintelligible to the natives, and which they could not apply any longer to the different objects to which in its natural dreſs it was fitly adapted: while the new-modelled expreſſions were left quite inapplicable to any one proper and ſignificant object, to ſatisfy a refined ear, and a real judge of that Celtic tongue, to which theſe ſtrangers had applied them. Of this the Author, without vanity, thinks himſelf a competent judge, as that language was familiar to him from his infancy, and alſo from the line of his profeſſion, he was under a neceſſity of improving in it, both as it is ſpoken in the Eaſt and Weſt of Scotland. This, with a liberal

courſe of education, and the additional advantages he now poſſeſſes, of reading the different opinions of ſuch authors as have touched on the high antiquities of Britain, place it within his power to elucidate the ſubject in ſuch a manner as he flatters himſelf will not only do it juſtice, but render it entertaining, if not edifying to the reader.

He only regrets his own inferiority to the many able authors who have handled the ſubject, though unfortunately their ignorance of the Celtic has diſqualified them from giving that ſatisfaction which their ſuperior abilities would otherwiſe have yielded to the Public, and the honourable point of view in which they would have placed their country and its ancient language throughout all Europe.

If the Author might indulge himſelf with the hope that the following ſpecimen of his knowledge in the Gaelic language would give any degree of ſatisfaction to the judicious reader, he afterwards would enlarge more fully, by making a gloſſary on many more

more of the unknown terms uſed by authors, concerning the high antiquities of Great Britain,—ſuch as Alabin, Britain, Caledonians, Vecturiones, Celts, Gaels, Attacotti, Mæatti, Ireland, Thule, Caſſiterides, Trinobantes, Ludgate, &c. all of them well known to belong to the antiquities of the Celts.

He expects indulgence from the judicious reader reſpecting his early and almoſt unknown account of the ancient inhabitants of the Iſles, and believes that his authorities will defend him from the laſh of the critics, more eſpecially as he arrogates no praiſe to himſelf, and is only ſorry that his abilities did not equal his ſincere deſire to do more ample juſtice to a ſubject worthy of an abler pen.

Though the Author follows Mr. Pincarton, he advertiſes the reader, that it is not ſolely with a view to defend the injured Highlanders and Learned Characters which fell under that gentleman's wrath, as he himſelf hath ſufficiently ſecured them from danger, from his own intemperate and unprovoked rage, and has ſufficiently damned the credi-

bility of his own works. And while the Macpherſons deſpiſe the performance, and look on it as unworthy of an anſwer, much more ought the Author ſo to do, being leſs concerned. But in regard Mr. Pincarton has handled the Picts, and other ſubjects to which he is a ſtranger, ſo the Author improves the opportunity of following, and, if poſſible, of convincing that enraged gentleman of his miſtaken opinion of the Highlanders, and of ſome Learned Characters with whom he has uſed too much freedom; and at the ſame time he will endeavour to illuſtrate a few of theſe epithets that have hitherto laboured under a kind of miſt, and make them aſſume an appearance that will be at leaſt new, and perhaps entertaining; and he hopes they will be fortunate enough to meet with the approbation of the impartial public—eſpecially of the Learned, where the nature of the ſubject leads him to make critical remarks, which, though neceſſary, is but a dry theme, and of courſe leſs pleaſant than a plain ſmooth narrative, when no interruption is made to intercept the rapid career of the more ſuperficial reader.

D E.

DEFENCE

OF THE

SCOTCH HIGHLANDERS.

AFTER reading an enquiry into the Hiſtory of Scotland, written by Mr. John Pincarton, and conſidering the aſperity of that author, with the injurious, unſupported, and illiberal reflections thrown out againſt the Highlanders in general, and Learned Characters in particular; I was prompted to make a few remarks on his acrimony againſt them, and to ſtate facts in their true light, as far as conſiſts with my own knowledge, and theſe ſupported by the authority of gentlemen of veracity and candour, in favour of the injured country and people ſo *outrageouſly inſulted.*

Here he betrays his ignorance, in ſaying that the Celtic language is the ſame with the Cumerag or Welch; they were not the ſame in Cæſar's days, nor ſince, nor at preſent, and they were but lately arrived in Britain before that time. Where, then, and when did they ſpeak the ſame language with the Scotch? Even the Llhyds grant that the Welch is not the original language of Britain, but the language ſpoke by the Aborigenes, who were drove back to North Britain by the Britons from Belgæ.

Without enquiring critically into the truth of Mr. Pincarton's aſſertion, whether or not the Goths were anceſtors to the Celts, ſeeing we know it is denied by men of learning and parts; yet we can aſſure the reader, that the Gaelic is as different from the Gothic language, as Greek is from Arabic. How far the Gaelic agrees with the Scots Engliſh will appear, if any are curious of the experiment, from a ſpeech carried on by any two men, one from each country, and each ignorant of the reſpective tongue of the other; and whoever makes the trial will reap little edification from the dialogue.

As

As for the people called the Cumeras, their hiſtory is not only very dark, but it is extremely dubious whether ever ſuch lived in Scotland. At leaſt there are no veſtiges of their name left behind, to make it appear that they exiſted once there. The Cumera Iſles are ſpoken of by ſome as deriving their names from them, as alſo Comrie, and Mac-Gumbries; but the firſt of theſe take the name from the confluence or conflu&ct of two ſtreams of ſea, the one from the Mull of Kintyre on the North Weſt, and the other from the Iriſh Channel and Iſle of Mann on the Eaſt, both ſtreams in the flux ruſhing violently into the mouth of the Clyde, and meeting at the two Iſles alluded to; *Coruidh* confluence, or *Corrag* a conflict, being the Gaelic name of ſuch junctions, and the Iſles very properly received their names from thence. As for Comrie pariſh in Perthſhire, it derives its name from the confluence of the rivers *Ruohuill* and Earn, which meet at the village of Comrie; and from thence many of the inhabitants receive their

their names, Comries and MacComries, or Monto Gumbries, which are the ſame people.

'The two Macpherſons, led by the ſame 'wiſe Celtic ideas, deſire we ſhall in future 'know the Picts to be Gaels, of hur aun dear 'blud and bones: and they ſay, Believe other-'wiſe on your peril; for are not we ſkilled 'in the old Celtic, and new in nonſenſe and 'non-entity? And what are Tacitus, and 'Ammianus, and Bede, and all the other old 'fools to us? Do not we know more than 'them? Are not we two wiſe men, and quite 'of a new ſchool?'

One would expect that this rhapſody would have been accompanied with quotations from Tacitus, &c. to lead us to examine and judge for ourſelves; yet not one, but becauſe theſe authors barely mention the name without enquiring, or informing themſelves, whence their language was derived.

Therefore Mr. Pincarton affirms, that the two Macpherſons are in the wrong, though they knew the language in debate, and the others

others in the right, though ſtrangers to it; —ſtrange mode of forming concluſions!

Before he anſwers Cambden, Innes, &c. theſe grave authors, who maintain that the Picts were Welch, that is, the Ancient Britons from Belgæ, he goes on to addreſs the Macpherſons, as ſoon as laughter permits; for, continues he, it is impoſſible to preſerve one's muſcles when he meets with utter abſurdity or ignorance in the garb of wiſdom and learning.

'The Doctor and Mr. Macpherſon aſſert, 'that the Scotch Highlanders are the real 'Caledonians, and the Picts a part of them, 'the former living on the Weſt, the latter 'living on the South and Eaſt ſide. Such 'opinions mark the decline of learning in 'Scotland, becauſe they are contradictory to all authorities and facts.' (Where are theſe authorities and facts to be met with, except the romantic intelligence of the Iriſh and their followers?)

'An ignorant writer will advance any 'opinion that will ſooth his fickly fancy, or 'gratify his prejudice, becauſe he is ignorant

'of

'of the truth, ignorant of his danger, igno-
'rant of the contemptuous thoughts enter-
'tained of him by others. The opinions
'of the two Macpherſons are truly Celtic,
'fooliſh, and ignorant in the extreme. Hea-
'ven forbid that a regular anſwer ſhould be
'given them! ſuch weak viſionaries as are
'five centuries behind the reſt of mankind,
'and not ſo knowing now, as Jeffrey of
'Monmouth, their brother, was in the
'twelfth century.

'The Cumeri actually poſſeſſed Scotland
'for centuries before the Picts came in. The
'names of rivers and mountains, &c. are
'perpetual; but the works of man, as cities,
'&c. are changeable."

The remarks of a certain Baronet on the ſcurrility of O'Connor, in a ſimilar caſe, againſt James Macpherſon, are pretty applicable to the preſent, ſo we ſhall ſuſtain them for a counterpoiſe, viz. "That he has laid aſide good ſenſe and argument for ſcurrility and perſonal abuſe." It is, however, to be hoped, continues he, that Mr. Macpherſon will not honour it with a reply. Such an

illiberal attack! which is as impotent as it is low and ungentlemanny. When a man appears extremely angry upon a ſubject, which can only be ſupported by a cool and temperate diſquiſition, it is a concluſive argument, that he is ſenſible of the weakneſs of his cauſe, or extremely diffident of his own abilities to ſupport it.

" But as the character of modeſty is not very conſpicuous in Mr. O'Conner's works, it would ſeem to me, that his intemperate rage proceeds from a narrow and iraſcible ſpirit, thrown into confuſion by the diſcovery made by Mr. Macpherſon of the Mileſian ſyſtem."—Nor is it unlikely but the ſpirit of Mr. Pincarton was thrown into ſome deranged ſtate of confuſion by the ſame Mr. Macpherſon and others, by their giving a probable account of the Scots Pechs, different from the ſcheme given by him of the Norwegian Piks. But as the gentleman, for his outrage againſt the whole nation, deſerves an appellation which may not drop from the pen of a decent writer, the generous reader may, if he pleaſes, caſt away

the

the libel, though the abundance of unpleaſant facts will adhere to his memory.

We obſerved above, that the Cumeræ or Welch, or Britons, according to Cambden and other Welch hiſtorians, came to Great Britain but a few centuries before Cæſar's time; yet Mr. Pincarton, without authority, will place them in Great Britain many centuries before the Picts, who are ſaid by ſome to have arrived about 300 years before Chriſt, as imagined only, but on ſtrict enquiry, a groſs miſtake; and as no author of character, before Mr. Pincarton, has ever attempted to publiſh in oppoſition to the ſentiments of the Macphersons on that head, why might not they eſtabliſh ſo plauſible, and I may add, ſo true an opinion, eſpecially as they were ſupported by a living ancient language, and alſo guided by the names of rivers, mountains, ſtraths, &c. the moſt infallible of all guides, when no written authority could be found, ſeeing their thorough knowledge of the Celtic language, which gave them names originally, determined the ſcale in their favour? and Mr. Pincarton

Pinkerton had ſerved his purpoſe much better, had he ſpared his ribaldry (of hur aun dear blud and bones), becauſe any ſenſible reader will perceive malice at the bottom, and that their publications are written in a ſtyle of Engliſh language far ſuperior to his own; for railing and reaſoning are two diſtinct things; and the moment a writer loſes ſight of his temper, or deſcends into ſcurrilities, he defeats the very purpoſe he wiſhes to eſtabliſh.

Mr. Gibbons gives a different account of the Doctor's abilities. "Dr. Macpherſon, ſays Mr. Gibbons, was a miniſter in the Iſle of Skye; and it is a circumſtance honourable to the preſent age, that a work ſo replete with erudition and criticiſm ſhould have been compoſed in the moſt remote of the Hebrides."

This account in favour of the Doctor, by an author incomparably more elegant and able than Mr. P. is ſufficient to wipe away the cruel inſinuation againſt the merit of that learned gentleman, by his unjuſt compariſon.

The kind reader is deſired to pardon the

following narrative and well-known fact, namely to inform him, that in the whole ſhire of Inverneſs, Gaelic is the vernacular tongue of the inhabitants, and ſpoken there in the greateſt purity; and yet that the Engliſh language is alſo ſpoken there more properly than in any other ſpot in N. Britain. This will appear leſs ſurpriſing when it is conſidered, that all ſuch as ſpeak it are taught at the firſt ſeminaries of learning in Scotland; and ſuch as are of inferior rank, and in want of better opportunities, are more immediately taught from the mouths of thoſe inſtructed in it.

At Inverneſs, in particular, there is an eminent ſchool, endowed with a yearly ſalary of 60 or 70 pounds, for the maintenance of an able maſter; and every gentleman whoſe abilities entitle him to ſuch a living, muſt be acquainted with the moſt approved modern authors, in order to put them into the hands of his pupils. Theſe authors are explained in a language as free from provinciality of dialect as poſſible. Hence it happens that people from that quarter are better underſtood in London,

than

than, thoſe from moſt other parts of Scotland.

They muſt be allowed, therefore, to be almoſt totally ignorant of the old Scotch dialects, ſo much uſed in common converſation among the vulgar in the South, where Allan Ramſay and Capt. William Hamilton's Collections of Old Scotticiſms are ſo generally run upon by that claſs of people. How Mr. P. comes to fill the mouths of the two Macphersons with his own jargon, a language unknown in Skye and Inverneſsſhire, is a myſtery he ſhould explain to the public. Truth ought to precede malignity, with every ſenſible writer; and certain it is, that hur aun dear blud and bones are not much known over theſe countries; ſo that Mr. P. may clap them into his pocket, until a better opportunity to diſpoſe of them to better advantage fall in his way.

'The reader will obſerve, that it is a 'ſingular quality of the Celtic tongue, to 'corrupt and debaſe others to its own vague 'form, eſpecially by altering the beginning 'of words, ſo that it becomes as difficult to

'recognize them, as to know a perſon in
'a maſk. A modern Engliſh word or name,
'when clothed in a Celtic habit, becomes
'as ſingular and old-like, as a real Celtic
'word of two thouſand years ſtanding.'

The Hebrews and old Egyptians contradict Mr. P. flatly, for they abuſe the modern Greeks and Romans for their frequent uſe of tranſpoſitions and variations of letters, as well as for their additions to the beginnings and ends of words, which have ſo mutilated and corrupted the ancient languages, as to render them quite unintelligible; while the Hebrews, Egyptians and Celts have handed down their languages unalterably the ſame in ſpelling and pronunciation; ſo that Mr. P. boldly reverſes the well-known mode of ſpeaking and pronouncing Gaelic, by making it wear a different maſk from reality.

But the Gaelic, like the Chineſe, is an original language, as may be inferred from the ſmall number of words which it contains, and which are, at leaſt many of them, monoſyllables, as language at firſt naturally

conſiſts

conſiſts of, almoſt every word being a radix, and in a great meaſure free from many declenſions, conjugations, moods and tenſes, of which all other more modern languages are more or leſs compounded. Gaelic is the longeſt preſerved to this day, and is pretty free from mixture and corruption, notwithſtanding the diſadvantages it had to ſtruggle with, from the ſtrong attempts made to deſtroy it. And the reader may ſafely believe, that any exotic word adopted of late is well known to be foreign by the natives who ſpeak the language—though ſtrangers to that tongue and people would not expect ſo much diſcernment among them.

Thus we may farther remark, that Joſephus blames people for taking the liberty of altering words, names, and terms of perſons and things to their own fancy, and charges the Greeks with the practice of changing names to tickle the ear, and carry the word glibber off the tongue; but our people, ſays he, neither allow nor delight in ſuch things. The Greeks have turned Noe into Noachos: but we keep by the ſame ſyl-

lable, and never vary the termination; as do alſo the Celts*.

'The Welſh, and Picts, and Belgians, had 'their ſhare in the Iriſh tongue about the 'birth of Chriſt,' (from what authority pray?) 'but it is as difficult to recognize the foreign 'words in Iriſh as in the Welſh, and more ſo.'

But this man, though groſsly ignorant of the Celtic tongue, marches on, in defiance of ſhame and authority, to perſuade his Engliſh reader that the Gaelic debaſes all other tongues, and ſtamps age on modern words, like a young man under an old maſk: but, in return, we abſolutely deny it, and challenge Mr. P. to bring forward a few of thoſe, and try his art, to impoſe on any one competent judge of the Celtic if he can. On the contrary, the language requires no ſuch auxiliaries to help people to expreſs their thoughts, as it has a ſufficient *copia verborum* of its own, and no leſs pertinent. The language, indeed, may be corrupted, and even loſt altogether; but ſuch alterations and extraneous materials are eaſily

* Parſon's Remarks on the Antiquities of Japhet.

known,

known, as they are frequently little adapted to the purpoſe intended. The Welſh and Iriſh writers might lead Mr. P. to expreſs himſelf ſo unguardedly ignorant; but no real Scotch Highlander would believe him, or them.

'Some late ſuperficial dreamers, conti-
'nues Mr. P. have aſſerted, that the Gaelic
'in Scotland, among the Highlanders, is
'the pureſt dialect of the Celtic: this opi-
'nion was unhappily advanced by people
'who tell us, that poems yet repeated in the
'Highlands are in the ſame words as in the
'third century. Au miracle! au miracle!
'Immortal languages of the Greeks and Ro-
'mans, what are your glories to theſe? All
'the eternal monuments of your authors
'could not fix the ſpoken languages half ſo
'long as that of theſe ſavages *has* ſtood
'upon its own bottom—the favourite ſpot
'where eternity has fixed its own neſt for its
'own phœnix.'

'Among the mountains of Scotland, the
'mutability of human affairs has no power.
'No doubt a Celtic underſtanding will be al-
'ways a Celtic underſtanding; and that folly

'imputed by the Greeks and Romans to the 'Celts, remains unimpaired; but this G elic 'of the Highlanders is undoubtedly more 'corrupt than either the Welſh or Iriſh."

Paul Pezeron flatly contradicts Mr. P. and declares, "that the old Celtic tongue was the mother of the Greek, Latin, Engliſh, Gauliſh and Britiſh; and it is well known that the Greek and Latin are dead, and the Celtic ſurvived them, and will remain in the mountains when Mr. P. is dead alſo."

This man is very inconſiſtent; for one while he allows that the Cumerag Celtic is ſpoken, and here he makes it quite different from Welſh, or even Iriſh, totally corrupted; though he knows nothing of the matter, but impudently affirms it, as if well verſant, by way of take-in, that the ſuperficial reader may look on him as a maſi of learning, though the more ſenſible one ſhould judge very differently. If one was diſpoſed to banter and laugh at this gentleman's au miracle au miracle, and his blind dependence on his Welſh and Iriſh intelligence on a language he is not a competent judge of,

here

here is abundance of matter for that kind of paſtime; but the Author has neither time nor inclination to employ his vein of humour ſo triflingly, and affirms *(brevi manu)* that the above raillery is below contempt, and a ſtrong proof that railing with this man muſt be always poured forth, for want of reaſon, to miſlead his reader.

When his argument is plauſible, a convincing return will be always given to ſatisfy the reader, otherwiſe none but 'his '*argumentum ad hominem* follows, in tell-'ing that the Dalreads & Tua de Dannan 'firſt ſettled in Argileſhire. In the year '258, the Scots and Attacotti were driven to 'Ireland; yet, on their return in the year 503, 'they retained the ſame language they for-'merly had.'

One would imagine that he means the Celtic, if ſuch people as the Dalreads and Tua de Dannan made good their ſettlement in Scotland, which by the by is not believed generally; nor is it at all certain or very probable, except by Mr. P. and his Iriſh lucubrations. But paſſing this, he

he tells us afterwards, it muſt have been ſome other language.

The Rev. Mr. Whitacre, in his Hiſtory of Mancheſter *, and Genuine Hiſtory of the Britons, has aſſerted that the Scots are deſcended of the Iriſh; yet he muſt acknowledge that in the time of Ammianus Marcellinus, A. D. 340, the Scots were already ſettled in Scotland, or Caledonia; he found them alſo, in 343, concluding a peace with Conſtans, and broke it in his brother's reign; and A. D. 360, he found them alſo in the ſame country. This not only proves their being natives, but their great power long before the year 503, when the Iriſh Scots are fooliſhly ſaid to arrive with the Tua de Dannan and Dalreads, and whoſe numbers were ſo few, according to Mr. Baxter, as hardly to be known until the 7th century, as obſerved alſo by Ravenant the monk, *adeo obſcuri nominis ut jam ſeptimo exeunte ſeculo, aut ignoti fuerant aut neglecti.* Surely theſe were not the brave people that almoſt conquered the powerful PECHS themſelves, to extend their

* Vol. I. p. 436.

territories,

territories, which they might have probably accompliſhed, had not the Picks called in the aid of their Southern neighbours, anno 357, i. e. the Britons, and Romans, to help them to expell theſe Scots from Scotland altogether:—And Fergus II. was only ſuffered to return anno 404.

Beſides, Roman authors do not afford any hints of the Scotch emigrations from any other country; and an able hiſtorian remarks on this head, that all ſuch emigrations which have been aſſerted, or received by Iriſh bards, Scotch hiſtorians, or Engliſh antiquaries, (Buchanan, Cambden, Uſher, Stillingfleet, &c.) are totally fabulous; that three of the Iriſh tribes, which are mentioned by Ptolemy, A. D. 150, were of Caledonian extraction; that a younger branch of Caledonian princes of the houſe of Fingal acquired poſſeſſion of the monaſtery of Ireland. Even Whitaker makes theſe conceſſions, though a friend to the Iriſh romantic extraction of the Scots from the Iriſh, and following Richard of Cirenceſter,

ceſter, a credulous author of the 14th century.

Dr. Macpherſon, ſpeaking of the ſubject, obſerves, that though it has been the general opinion of many nations, that the Scots of Britain have derived their origin from the Iriſh; yet, as the bare authority of a thouſand learned men is not equal to the force of one ſolid argument, nor the belief of ſeveral great nations more, in many inſtances, than a popular error, it is far from being impoſſible that theſe writers and whole nations may have been miſtaken in the preſent caſe. That they were actually ſo, it is no crime to ſuſpect, nor an unpardonable preſumption to affirm, when it can be evinced that their belief is ill founded. Upon the whole, we may firmly believe that the native Scots Highlanders had too little room for themſelves in Argileſhire, and would not ſuffer ſtrangers from Ireland to creep into the beſt part of the country, in ſuch circumſtances.

So then it is a truth beyond doubt, accord-

ing to hiſtory, that, in the year 357, the Scots were very powerful, inſomuch that the Picts found it neceſſary to call the Britons and Romans to their aid, as above, when they fought on that year a battle which proved ruinous to the Scots, ſeeing the enemy cleared them out of Scotland; and were permitted to return from their baniſhment only under the conduct of Fergus II. who was the ſecond founder of the Scotch kingdom, anno 404. Theſe Scots were very powerful long before the Iriſh Scots were mentioned, and too numerous to afford room for, or even ſuffer ſtrangers to neſt among them in the beſt part of their country. It is therefore abſurd to maintain, that there were no Scots in N. Britain before 504, when the Tua de Dannan & Dalreads, an imaginary people, are ſaid to have appeared on the coaſts. It is truly affecting to read of the diſtreſs of the Scots before they yielded to the ſuperiority of three powers; when their king ſays, *Quod potui feci, quis tantis hoſtibus obſtet?* And as Johnſton of Aberdeen writes, *Conjurata acies, Picti,*

Picti, Britto, Itala Virtus; all the three powers were combined againſt them, before they were beat or baniſhed, in which forlorn ſtate they remained about forty-ſeven years before they were recalled.

There are ſeveral other ancient writers, as well as Ammianus Marcellinus, of opinion, that the Scots began to make a conſiderable figure in the reign of Severus in Scotland. Antoninus Caracalla, the ſon of Severus, put an end to the war in that early period, by receiving hoſtages from the Caledonians and Scots, as remarked by Herodian.

It is certain that only a part of N. Britain was called Scotland; and the name Scot was not appropriated to the whole nation till after Kenneth II. had, about the year of Chriſt 834, ſubdued the Picts, and incorporated them into one nation with our anceſtors. Says Abercromby, "Ireland was called Scotland, and Scotland oftener called Ireland, Ierne."

Sir James Ware, though an Iriſhman, honeſtly confeſſes, that in the Iriſh hiſtories there is much falſehood. That it is probable the Iriſh had their origin from

from Britain, both by reaſon of the vicinity of Britain, and the eaſineſs of the paſſage, as alſo from the conformity of the language and cuſtoms with thoſe of the ancient Britons; and if ſo, for theſe very reaſons, that part of Britain which lies neareſt to Ireland, whoſe language they ſpoke, and whoſe cuſtoms they followed, muſt have been their mother country; for, adds Dr. Mackenzie, though they would not venture from South Britain, on ſo broad a paſſage, there is no reaſon why colonies might not paſs over from the North even in their little currachs, to the enjoyment of lands that lay in their view, either from Cantyre, Arran, Iſlay, or Portpatrick, where the paſſage is only twenty miles over.

It is acknowledged that moſt antiquaries aſſert that the Scots came from Ireland; but their opinions are vague and uncertain, as Dr. Abercromby remarks that ſome declare the Iriſh came from Spain, and theſe again partly from Greece and Egypt; but modern authors, foreigners eſpecially, are for the moſt part of opinion that the Scots are

nearer

nearer a-kin to their now neighbours, the Engliſh, French, and Spaniards. Dr. George Mackenzie believes that the Scots came originally from Scythia to Norway, from Norway to Scotland, and alſo that the Scots in Ireland went from North Britain.

Bede places the Scots juſtly among the old inhabitants of the Iſles. It is plain, according to him, that the Scots had a being in Scotland before the time of Julius Cæſar. Nay, Galcacus, than whom no Pagan Prince made ever a more ſhining figure in the Roman Hiſtory, fought at the head of the Scots and Picts againſt Agricola at the foot of the Grampians, near Angus and Mearns; though at laſt the Scottiſh fierceneſs gave way to Roman diſcipline, and that not long after the Chriſtian æra; ſo that Bede might with propriety call them ancient reſidenters in Scotland—or, in his own words, *priſci incolæ*. Caxton, in his Old Chronicle of England, writes, that the king of the Scots aſſiſted Caſſibelan king of the Britons, againſt Julius Cæſar, long before the Chriſtian æra. In ſhort, Baleus, who

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is much admired by many, is so just as to acknowledge that the Scots wrote *ex incorrupta annalium fide*, i. e. faithfully from uncorrupted annals. Among so many different opinions, is it not safest to rely upon the language that fixed the name of these people from their profession as sailors? even from the word *scode*, which then, as it does now, signified a sail, as the sailors in English are named from the same occupation, and which, among the islanders, was of much older standing; though the Romans never heard of it till a much later period, all of which circumstances place them in Scotland long before the Irish Scots are foolishly said to arrive in the South corner of Argyle—and that long after the Scots were banished the kingdom, and the return of Fergus the Second, who collected home that scattered nation again. In one word, the Scots will finally appear, on mature consideration, to be neither more nor less than the offspring of the Picts or Caledonians.

'For, says Mr. P. the Norwegians settled in

'the Hebrides, in the ninth century, for 400 'years. (He means only a part of that time, 'and that the Iſles were not conquered, but 'given up voluntarily we ſuppoſe.) And it 'is perfectly known, that the preſent Gaelic 'of the Highlanders of Scotland is quite full 'of Norwegian words. (By whom is all this 'known ſo well? That is a ſecret that muſt be 'concealed carefully by Mr. Pinkerton from 'the penetrating readers.) Hence, this ſpeech 'is much more corrupt than any other Celtic 'dialect, in as much as its written monu-'ments are five centuries more modern: for 'in the Iſlands of the Hebrides, the Celtic 'tongue had a much better chance than in 'the Highlands of Scotland, where conſtant 'intercourſe with the Lowlanders or Picts 'on the one hand, and the Norwegians on 'the other, muſt have totally changed it.'

Not ſo bad it is to be hoped, ſeeing no violence extraordinary was ever offered to do ſo much miſchief to it; no—even if ſome kind of force had been uſed, which was never the caſe, to bring about ſuch a revolution. Though ſome conqueſts may alter a

language,

language, yet many do not. Indeed, ſays Mr. Webb, when an invader conquers a country, and carries off the old inhabitants, then his own people eſtabliſhes his own country language, as the Iſraelites did in Canaan, after expelling the old inhabitants; and the Jews that were carried to Babylon loſt their own, and adopted the language of the neighbouring nations; ſo that they did not even know their own language, but by an interpreter. *

On the contrary, when a conqueror mixes with the natives; if ſmaller in number, then they adopt the language of the natives; if equal, it becomes a mixture of languages. Thus the Lombards brought a new language into Italy; and the Saracens and Moors brought a new language into Spain. And when an invader conquers a country with a view to exact tribute in token of their ſubjection, and immediately quitteth it again, the language remains as formerly unchangeable. Thus Alexander the Great never eſtabliſhed his own tongue in the kingdom of Porus, becauſe he only leapt in, and im-

* Neh. cap. 8.

mediately departed. Neither did the conqueſt of the French in Italy, alter the language of Italy—no more than the invaſions of the Romans and Danes in Scotland made any change in the Celtic or the Gaelic, the language of the country, particularly of the Scots and Picts. Sometimes the conquerors are allured to copy the manners and language of the conquered, as the Greeks did of the Perſian luxury, and Romans of the Grecians, particularly of its language, as Plutarch in the Life of Cato writes, that moſt of the Romans ſtudied their Belles Lettres.

Now the Iſles were not conquered, but given up by Donald Bane to the Goths, and that on condition that the natives ſhould neither be removed nor much diſturbed, but be at liberty to keep poſſeſſion of their lands and properties as before under the Kings of Scotland, and only pay tribute to the King of Norway, and acknowledge him as their lawful King in room of the other. Hence are the reaſons why the the Gaelic is not in the leaſt adulterated over all the Uiſts and Barray; and the continual

feuds

feuds kept alive by the natives and foreigners, preſerved the language more free from mixture, or corruption, as Pinkerton calls it.

"It ſometimes happens," ſays Dr. Johnſon, "that, by conqueſt, intermixture, or gradual refinement, the cultivated parts of a country change their language. The mountaineers then become a diſtinct people, cut off by diſſimilitude of ſpeech from converſation with their neighbours. Thus in Biſcay the original Cantabrian, and in Dalecarlia the old Swediſh, ſtill ſubſiſts. Thus Wales and the Highlands of Scotland ſpeak the tongue of the firſt inhabitants (Ah! where is Mr. Pinkerton's changeable language) of Britain, while the other parts have received the Engliſh. That primitive manners are continued where a native language is ſpoken in a nation, no one will deſire me to ſuppoſe; for," adds he, "the manners of the mountains are commonly ſavage; but they are produced rather by their ſituation, than derived from their anceſtors."

He further remarks, that the Gothic ſwarms

bore no proportion to the inhabitants in whoſe country they ſettled. This is plain from the paucity of Northern words (this is too much for Mr. P. to bear patiently) now found in the provincial languages, and in the ſame proportion thoſe Goths in the Hebrides were in compariſon to the multiplicity of the natives. Theſe Norwegian words made no impreſſion on the language of the inhabitants, as is too well known to be debated with ſeeming advantage by any gentleman, though diſpoſed to be of a contrary opinion.

Mr. Pinkerton's tautology is diſguſting, and is alſo moſt unlucky in going, like the ſhoemaker, beyond his laſt; in regard we ſee that the very reverſe to the principle he wiſhes to eſtabliſh, is the caſe relative to the Iſles and Scotland. As the Romans could not fix their own language in Britain, ſo neither could the Norwegians in the Hebrides; for, except in a few names of iſles, landing places, forts, and little bays or towns, not one veſtige of their language remains, or is ſpoken even there, where the proprietors were Norwegians, and ſome of them ſtill continue ſo.

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The natives, who have the advantage of trading with the Danes, and of frequently boarding their veſſels, are after all free from the dialect: and the Author is bold to ſay, with all their ignorance, that they know as much of the language as Mr. Pinkerton does, notwithſtanding his pompous parade of words and vocables produced to convince the ignorant of his extenſive knowledge of that language. For one who ſpent near nine years of his time in theſe very iſles is entitled to know the firſt, and Mr. Pinkerton's groſs miſapplication of vocables encourages him to affirm the laſt.

In Scotland, on the Eaſt ſide in particular, the Gaelic is on the decline, and on the coaſt ſide moſtly forgot, ariſing from a different cauſe, and not from their intercourſe with the Norwegians. But as he affirms that no fragment is older than the fourteenth century, and maintains, with Dr. Johnſon, that no evidence, for a hundred lines, is older written than a century back; ſo it makes one ſuſpect that he was one of thoſe who miſled that learned man, ſeeing he himſelf acknowledges that he ſpoke from information.

We muſt then refer Mr. Pinkerton to the Rev. Mr. Mac Nicol, who has trounſed the old man very ſoundly; and he will convince him, that Gaelic was well known in Scotland long prior to this fooliſh date. There is an old woman of my acquaintance in Herries, aged upwards of a hundred years, and ſpeaks only the Gaelic taught her by her mother, who alſo was aged before her death; and this woman, ſtill alive, remembered her grandmother, and her old ſaying, which ſhe rehearſes to the youngſters in the family by way of advice. Surely the grandmother was cotemporary with King James the Sixth of Scotland, more than two hundred years back; of courſe Mr. Pinkerton's aſſertion muſt fall to the ground. This clergyman, however, will teach him more than reading the thouſands of volumes he announces to the public as a neceſſary qualification before any perſon ſhould venture to lay his works before their bar for their judgment.

Then we ſhall inform him from Mr. Mac Nicol's knowledge, or, if he pleaſes, from the Author's own reading, that, anno 1249, a High-

a Highland bard, at the coronation of Alexander the Third, pronounced an oration on the Genealogies of Kings, prior to the deſtruction of any of the records by Edward the Firſt of England. The bard behoved to be well verſed in his account before ſo many learned judges, who could have corrected him had he erred in his narration.

In King James the Sixth's time, two phyſicians of the name of Bethune were educated in Spain; and one of them, who was phyſician to the King, wrote a learned treatiſe on Phyſic, in Gaelic characters. Both of them were well verſed in Greek and Latin, and took quotations from Hippocrates; yet did not underſtand a word of Engliſh. The one was named Olla Illach, the other Olla Mulich, from the two Iſles where they lived—(Olla ſignifies a Doctor). All their pleadings in Courts of Juſtice were in Gaelic; and there is undoubted teſtimony, even as late as the old Parliament held at Ard Chattan in Argileſhire, in Robert Bruce's time, that Gaelic was the language of their debates; of courſe it could not be an adulterated

rated language, much leſs alterable, when known now, as well as then.

Mr. Innes mentions an old chronicle from Kenneth Mac Alpin's time to Kenneth the Third, the ſon of Malcolm, before the year 1291, that was evidently wrote in Gaelic.—And he moreover adds, that Gaelic was ſpoken in Galloway in his own time.*

It is to be wiſhed that Mr. Pinkerton may preſerve his gravity on finding his friend Innes ſupporting the old Gaelic of his country: but what ſhall he ſay, when told that the aged bard's wiſh, and *cochag na ſtrone*, or night owl, go as far back as the ages of hunting, as they contain not the ſmalleſt veſtige of huſbandry, or alluſion to agriculture, or any of the modern arts of life, can be produced on it?

Theſe Scots or Caledonians in Galloway remained longer unſubdued by the Scotch Kings than any other people among the ſubjects of the Kings of the Picts; being diſſatisfied with the late overthrow, they retired into the remote corners in the South of Scotland.

* 1727.

Andrew,

Andrew, biſhop of Roſs, ſpeaks of a hiſtory wrote by a cotemporary writer, under the title of *Chronicus Antiquorum in Geſtis & Annalibus Antiquis Scotorum Brittonum.* This is ſtill extant, and he mentions alſo the annals of the Picts and Scots, and theſe of ſo long a date, that they were eſteemed old then, that is ancient, by an author who died before the year 1185.*

Nay, St. Gildas was born in Scotland, at Dumbarton, and Gaelic was his mother tongue. Cumineus, and Adamanus, both abbots of Iona, wrote, beſides the Hiſtory of St. Columbus, other Hiſtorical Treatiſes; and we know that theſe flouriſhed 1100 years ago, and they wrote in Gaelic, † The above will be too much for Mr. Pinkerton to bear with patience; but there is no help for it. We ſhall hear a little more of his own account, no leſs diſagreeable to the ear of the ſenſible reader, than Innes's remarks in favour of the Gaelic, are to himſelf.

'The Celts being natural ſavages, and regarded as ſuch by all writers of all ages,

* Innes's Critical Eſſay, &c. † Ibid.

'their

'their tongue was ſo ſimple whence they 'borrowed of all others; our Celtic etymo-'logiſts, ignorant of theſe facts, derive many 'words from Celtic, without ſuſpecting the 'real truth, that the Celtic words are de-'rived from them. Without a complete 'acquaintance with the Gothic dialect, no 'one ought to meddle with the Celtic ety-'mology, elſe he will blunder in utter dark-'neſs.'

And, *pari paſſu*, one would as naturally think that the man who paſſes judgment ſo roundly on the Celtic, ought to be better acquainted with it than Mr. Pinkerton, who is groſsly ignorant of what he condemns ſo unmercifully, being literally ignorant of the very meaning of the word Celt, as well as moſt other writers, as will appear on ſome future occaſion; *quæ culpare ſoles, ea tu ne feceris ipſe*; beſides the account is unneceſſary, as to the Celtic, ſeeing the Gothic bears no ſimilarity to it either in ſound or ſenſe. And Mr. John Tolland, in his collection of ſeveral pieces, obſerves, that without a thorough knowledge of the Celtic language and books, the Gaelic antiquities can never be

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ſet in any tolerable light with regard either to words or things, and that many words in Greek and Latin are illuſtrated by it. This laſt remark adds an additional ſplendour to the ſo long deſpiſed Gaelic.

Mr. Thomas Innes candidly enough confeſſes, that his ignorance of the Celtic language diſqualifies him from being a proper judge of its antiquities. 'That being a 'taſk,' ſays he, 'to which I muſt acknow-'ledge myſelf very unequal, and which 'none but the natives, thoſe of them *who* '*are learned and ſkilled in their ancient lan-*'*guage, (with the help of what is more au-*'*thentic in their hiſtory,)* could, with any 'hopes of ſucceſs, undertake.' And yet Mr. Pinkerton, with all his ignorance, is bold enough to decide on the merits of this tongue, though truly as inſufficient, but more impudent than Mr. Innes was.

'But, ſays Mr. P. the Celtic is a ſavage lan-'guage, or mixture of many others, ſo ſoft 'and undetermined in orthography, that, as 'Buchanan ſays of the etymology of his time, '*ex quo libet quod libet fit*, you may make 'what you pleaſe of what you pleaſe.'

That

That gentleman did not ſpeak of the Celtic, but ſuch languages as he himſelf knew; and had too much ſenſe to ſpeak of a language of which he had but an imperfect knowledge; and of courſe it is great preſumption to make uſe of ſo high an authority to ſupport an opinion ſo injurious to a tongue ſo truly expreſſive as the Gaelic. 'Perhaps,' ſays Mr. Smith, 'there never 'was a language better adapted to poetry 'than the Gaelic, as almoſt all its words are 'energetical and deſcriptive of the objects 'they repreſent, and are alſo, for the moſt 'part, an echo to the ſenſe.' Harſh objects are denoted by harſh ſounds, in which conſonants greatly predominate; whilſt ſoft and tender objects and paſſions are expreſſed by words which bear ſome analogy to them in ſound. The Gaelic language conſiſts, for the greateſt part, of vowels; hence, in the hands of a ſkilful poet, the ſound varies perpetually with the ſubject of diſcourſe, and aſſumes the tone of whatever paſſion he is at the time inſpired with; and any perſon acquainted with the Gaelic, will acknowledge the juſtneſs of Mr. Smith's remark.

Let us now hear Mr. M'Nicol, a perfect judge of it, as his opinion may alſo be depended upon. 'I have,' ſays he, 'a ſlight 'acquaintance, at leaſt, of ſome ancient lan-'guages; I underſtand a few living tongues, 'and I can aver, for truth, before the 'world, that the Gaelic is as copious as 'the Greek, and not leſs ſuited to poetry 'than the modern Italian.' Things of foreign and of late invention may not probably have obtained names in Gaelic; but every object of nature, and every inſtrument of common and general uſe, has many vocables to expreſs it, ſuch as ſuit all the various changes that either the poet or orator may chooſe. To prove the copiouſneſs of our language, it is ſufficient to aſſure the public, that we have a poetical dialect, as well as one ſuitable to proſe only; that the one never encroaches on the other, and that both are perfectly underſtood by the moſt illiterate Highlander.

The chief defect in our language proceeds from what is reckoned the greateſt beauty in other languages; it has too many vowels and diphthongs, which, though ſuitable to poetry,

poetry, renders the pronunciation leſs diſtinct and marked, than happens in leſs harmonious, and conſequently, more barbarous tongues. Some ignorant writers of the Gaelic of late, it is true, briſtled over their compoſitions with too many conſonants; but they are generally quieſcent in the beginning and end of words, and are preſerved only to mark the etymon.

'Yet ſtill,' adds P. 'every name that is 'thought to ſpring from the Celtic, may, 'with equal propriety, be applied to others; 'and I ſhall engage to derive them with 'equal fitneſs, from any tongue in the world, 'with the help of a dictionary.' Fairly ventured, let us hear him!—'Suppoſe,' (continues he) 'we ſhould take the Spaniſh *ſonada-* '*chanca* & *ardid* for a ſpecimen, and apply 'them to names in the Highlands, Argile- 'ſhire; take *ſonachan* & *ardmali* for inſtance, 'which ſtart firſt to my eye, *viz. ſonada* a 'tune, and *chanca* a jeſt; *(ſonadachanca,)* a 'place where they uſed to ſing and play; '*ardid*, a ſtratagem, and *mal*, *ill*, where a 'conſpiracy againſt Fingal was defeated.'

When it ſuits his purpoſe, he allows Fingal to have had an exiſtence; in other reſpects, no ſuch perſon lived, and the ſtory of that hero is a falſehood of Macpherſon's fabrication.

Here, however, this ambidextrous gentleman has failed in the very firſt trial of his ſkill, becauſe both the ſound and ſenſe diſagree with theſe names in Gaelic; for the ſignification of his firſt Italian word, which ſignifies a place for ſinging and dancing, is not more adapted to that agreeable piece of entertainment, than to all other parts over the North-weſt Highlands, muſick and dancing being a great part of their paſtime: but the real Engliſh is, a fortunate field; *ach*, a field, and *ſonn* lucky or fortunate. He is equally unhappy in *aird mali*, for a plain field; *aird* is high, and *mali* the ſummit or face of that apex, and there is a *dall mhali* at the bottom of that eminence, where a pariſh church ſtands.

ACH

'Is a river in the old German language, 'and he applies this exotic ach to Auchter-'tool, Auchinfleet, and Auchinleck.' This may be true with regard to the German ach;

but ach in the Gaelic is invariably applied to a plain cultivated field, and never once to a river, as his Germans do.—Who knows but Mr. Pinkerton will be more happy in his choice of Gothic words? Let us try his

'ARAN,

'the name of a man, in Torfæi, *Aroe* an iſle 'in the Baltic.'

But *Aran* in the Weſt of Scotland derives the name from *Iar* weſt, and *Inn*, or *Inniſh*, an iſland, *Iarinn*; or, from bread, *Aran* in Gaelic, the iſle being fertile in corn: it however takes its name from the firſt of the two.

'MULL,

'From Mol, a ſound in Norway.' But, on the contrary, that in Scotland has the name from a bank of ſand or gravel collected by the ſea billows, and is dry at ebb, where people may land from their boats. And the whole iſle takes the name from a part, as Scotland is fooliſhly ſaid to have derived its name from the few men of that appellation, who landed from Ireland in the ſouth corner of Argyleſhire, *(pars pro toto)*.

'HARRIS,

'HARRIS,

'From Haar, high; or Heroe, an iſle in 'the (Baltic) coaſt of Norway.' But *Heuruibh*, a hill, gave the epithet to Harris; and that country in Gaelic is always termed Heuruibh, by all the people in Scotland who underſtand that tongue.

'LIEWIS,

'From the Lees, or loweſt part.' But this had its name from *Sorrachadh*, Sarah, a woman's name, and is ſtill a common chriſtian one there, perhaps as old as Abraham's time, whoſe wife bore that name; that was originally the appellation given to the Long Iſle in Scotland. It is known now by the word Leoſe.

'SKIA,

'Corruptedly called Skye, from Skua, one 'of the Ferroe iſles.' But that iſle in the weſt of Scotland derived the name from SKIA a ſhield, SKIAN a dirk or a ſword, and NEACH a people, *i. e.* SKIAN-NEACH; theſe arms making up part of the dreſs of the inhabitants of this iſle in hoſtile times, when arms and war were the daily employments of theſe warlike people, and ſo might

well be called SKIAN and NEACH—the people with the dirks or ſwords, ſkian-neach—and by no means from the Alatis of Buchanan and others, who called it the Winged Iſle, on account of the many inlets of ſea-lochs—for every other iſle or coaſt-ſide is equally ſubject to theſe with Skye, though no people were more formidably accoutred with arms than the SKIAN-NEACH were; becauſe they had not only their own feuds, but alſo the inhabitants of the Long Iſle, ſtretching along on the Weſt, North Weſt ſide, and of Scotland on the Eaſt, to guard againſt, who were ready to break in upon their rich iſle from every quarter to plunder it—And Mr. Pinkerton does not explain his Skua to form an opinion of it properly.

'DEE

'Is a Cumerag name, from water, and is Welch.' Mr. Pinkerton may reſtore it back to the Welch when he pleaſes, as there is no river of that name in Gaelic;—but *Diann*, a river at Aberdeen, from the ſwiftneſs or rapidity of the ſtream—and another, *Donn*, from deep, a heavy running river within a mile of the *Diann* in North Britain.

'SUTHER-

'SUTHERLAND

'Is Gothic, becauſe the Goths lived in 'the Orkneys.' But Sutherland is not in the Orkneys, neither does it derive that name from the Goths, as ſhall appear more fully elſewhere—nor was it the original—and but lately the preſent Gaelic name of that country: but *Gallibh* and *Cattibh* or *Cattee*; in Engliſh, Caithneſs and Sutherland: —this laſt derives the name from the excellent Spearmen, *i. e. Saor Lannich* or Eaſt Lannies of Strathern (or Stirlingſhire) of old.

'TAY

'Is by all appearance Gothic; Tavus, 'Tau, Au, or Aa, is a river in Germany.' It is acknowledged that *Tamh*, is the deep ſea, or main ocean in Gaelic, and the ſlow deep running river from *Loch Tamh*. Tay may derive its name from that ſource without ſeeking after it in Germany.

FORTH is perfect Gothic, *Fiorda*, a Firth. This is granted him, for Forth is not Gaelic; he may reſerve it for the Gothic Piks, when they arrive. But this betrays Mr. Pinkerton's ignorance. For *Bodotria* is the name given to that river by Tacitus, and the fol-

lowers of the Romans, from *bod* a boat, and *otter* a collection of mud and dirt caſt into a ſoft heap, either by the ſea or rivers, into any quiet corner of a loch, bay, or river, over which no boat can paſs, nor man walk upon at ebb ſea or low water. And the bottom of the Forth is perfectly impaſſable either for horſe or footmen, in moſt parts of it, owing to the deep clay channel of 50 odd miles through which that water runs; and when it overflows its banks, there is hardly getting to a boat through the mud and dirt left behind it.—So much for the Forth.

But indeed Tacitus writes about this Bodotria in ſuch dubious terms, ariſing, both from his ignorance of the country, and want of accurate information of the true name of that famous river; that one is at a loſs to know whether he means not Clyde as much as the Forth, from the narrow iſthmus that almoſt joins the two. For though he writes that, in the fourth ſummer of Agricola's command, *Glotta & Bodotria diverſi maris æſtu per immenſum revecti anguſto terrarum ſpatio dirimuntur, quod tum præſidiis firmabatur*,

tur, atque omnis propior ſinus tenebatur, ſummotis velut in aliam, &c. the Bodotria and Glotta being ſeparated by a peninſula; yet on the third ſummer, he writes that he met with new nations: *Novas gentes aperuit vaſtatis uſque ad Taum,* &c. which he laid waſte as far as the Tay river *(Æſtuario nomen eſt) nationibus* &c. and what is ſurpriſing, it is only in the ſixth ſummer that we find him oppoſed by the Caledonians: *Ceterum æſtate qua ſextum officii annum inchoabat, amplas civitates trans Bodotriam ſitas,* &c.—*Infeſta hoſtili exercitu itinera timebantur, prius claſſe exploravit,* &c.—*Ad manus ad arma converſi Caledoniam incolentes populi,* &c.—*Fuit atrox in ipſis portarum anguſtiis prælium, donec pulſi hoſtes utroque exercitu, his ut tuliſſe opem; illis ne eguiſſe auxilium viderentur, quid niſi paludes & ſilvæ fugientes texiſſent debellatum illa victoria foret.* But though the barbarians were worſted in this hot engagement, they were not diſheartened, as might well be expected from the bold unconquered Caledonians, in ſo much that Agricola found it convenient to go cautiouſly to work againſt them afterwards, as we may gather from what he re-

marks of their prudence, caution, and loud boasting: *Atqui illi modò cauti, ac sapientes, prompti post eventum, ac magniloqui erant.* Thus it seems they were far from being dispirited by their late misfortune.

The only difficulty is, to find out the proper place where this engagement happened. Boetius, who follows and agrees with Cambden, draws a wall between the Esk to the mouth of the river Tweed, which, says he, Tacitus calls it *Taum Æstuarium.* But Sir James Dalrymple affirms, that the learned Cambden has been mistaken, when he says that Tweed was the same river which Tacitus called *Taus*, since it is plain from Tacitus his account that Taus was near the Grampian hills in Perthshire, whither the Romans, after they had beat the enemy, carried their arms through the country of Perthshire and Angus, and ordered the fleet to sail about the isle. Sir George MacKenzie is also of this last opinion.

It is however no unpardonable crime to differ in sentiments with these two learned baronets; especially when we find the first engagement with the Romans, the sixth Summer,

Summer, to have happened on the South ſide of the Forth, *citra Bodotriam*, and that Agricola drew up his forces oppoſite to Ireland, which muſt be underſtood either to be *Jura*, *Arran*, or *Bute* iſles, for he could not mean the preſent Ireland, becauſe the neareſt to Scotland being 20 miles, too great a diſtance to ſtrike terror into the inhabitants of it, while the other iſles were within view of the army drawn up in Airſhire, and the people might juſtly be alarmed by ſuch a ſight. Yet though the firſt ſkirmiſh happened on the ſixth year, when he drew off his troops, and croſſed Clyde in the firſt boat that he met with, and then paſſed into a country unknown before, he ſays, *Quinto anno nave prima tranſgreſſa, ignotas ad id tempus gentes crebris ſimul ac proſperis prœliis domuit*; that is, after paſſing over at *Bad Ottir*, near Dunbarton, or the Clyde, he was then literally entered among the nations before unknown to the Romans; and after ſecuring himſelf from the inhabitants as well as he could, he might be engaged on the ſixth Summer, not on the fifth, as above, almoſt in the very mouth of the harbour, by the fierce people, who had collected

collected their forces to prevent his marching through their country.

I am therefore more inclined to join Cambden, than the learned Baronets; becauſe it is not probable that ſo cautious a General as Agricola would venture his forces at firſt into the heart of a ſtrange country, in the moſt dangerous part of all Britain, and ſo far removed from any aſſiſtance from his friends in caſe of a defeat, or deſtruction of his fleet, by enemies ſo terrible as the unconquered Caledonians: he being about 80 miles in that caſe from the provinces, and on the North of the Forth, with almoſt impaſſable foreſts, mountains, ſwamps, and rivers, all within the power of the enemy, who would throw every block in his way, and even remove their boats from the Forth, to render their paſſage over that large river impracticable, and almoſt impoſſible, in caſe of misfortune; a thing naturally to be expected when encountering the high-ſpirited Caledonians. Whereas his landing his troops at the Tweed, or rather farther up the Forth, though he ſhould meet the enemy, as we find he did, and even be

be worſted by them; yet he was in Valentia, where the Romans had friends, and where he might recover himſelf without running the riſque of total deſtruction; as his landing at the Firth of Tay, between Angus and Fife, might be attended with.

Beſides his advancing up to the iſthmus near Stirling, along the river Forth, while he was ſafe, he was alſo as near the Grampians, much nearer Air, to frighten the iſlanders, and in fact at the mouth of the Taichica Vallis, or Monteith, called in Gaelic *Stra Tauich*, where the rivers Teith and Forth join, and gave a name to the whole valley on the ſides of the Forth; whereas the Strath above the Tay is called Strathern, Vallis Ernica, a name well known now, as well as then. Had the above Baronets known this, they certainly would not imagine that the General would act ſo inadvertently, and even fooliſhly, by landing ſo far North, then marching his troops 100 miles to the South, to Airſhire, and the year after return back to Strathern to fight with Galgacus about Stonehive in Angus ſhire.

No,

No, ſurely; he certainly landed on the South of the Forth, and gradually marched Northward by Camelodunum, and Stirling, or Alloa; theſe large cities, as Tacitus writes:—then to Ardoch, where he made a camp; and afterwards to Strathern, where he made another on the plains of *Dealgenroſs*; and from thence towards the Eaſt Sea, where he might meet his fleet, on board of which he placed his forces, after fighting with Galcacus at the foot of the Grampians. —But we ſhall return back after this digreſſion, to enquire into the true name of the Forth.

And the real name of that river was, and is ſtill, in Gaelic, POULL, UISG A PHUILL and derives its name from the ſource; it diſcharges its waters into another river at *Aberfoil*, a pariſh in Perthſhire well known by that name. And ſeveral gentlemen's ſeats receive their names from it; from the ſource almoſt to Edinburgh.

About 14 miles below the above pariſh ſtands Weſter Poull Aird; four miles farther down, we meet with Eaſter Poull Aird; below

low this, one meets with a Mid Poull Aird. This (*Aird*) ſignifies a houſe of entertainment or hoſpitality for paſſengers, in caſe they were late, or prevented from paſſing the ferry by times. — About four miles weſt of Stirling, beſide the river Poull, lies *Loch Taobh Phuill*, called Lochtafill. — There are tweuty-four miles of water between the caſtle of Stirling and the town of Alloa, a ſpace of four miles only by land. The meanders or links of the river Forth preſent the eye with the moſt beautiful landſcape on earth from that caſtle. Among the gentle heavy windings and turnings of that large river, *Fallihn*, or *Poull Linnidh*, a deep lake, and Cook's Pows, or Poull, are two famous places well known to have derived their names from the river *Poull*; and below Falkirk, another gentleman's ſeat of the name of Bruce ſtands, and called Bofoulls, or in Gaelic, *Bo* a town, and *Poull* the river; all theſe on the bank mark the name of the river, and are facts that cannot be controverted, at leaſt overturned by Mr. Pinkerton.

Boetius

Boetius remarks, that the more pure and genuine reading is found in an old copy of Tacitus. *Ampla civitas trans Badotriam ſita:* this is the literal Gaelic, free from corruption, *Bad-ottir*; and very probably Camelodunum on the South of the Forth was the city alluded to, for the Romans had not then croſſed over the river Forth, or Poull. Therefore Stillingfleet calls Clyde the Otter, which is more probable, becauſe there is a ferry-boat by Dunbarton called Otter Ferry or Bad Otter, over which Agricola with his Romans paſſed, after he had drawn off his army from the coaſt of Air, where they were drawn up as if to terrify the people of Ireland with an invaſion, or rather the little Iſle of Arran or Iſla, (for it is impoſſible as above he would mean to frighten the inhabitants of the preſent Ireland, an iſland at a diſtance of more than 20 miles from the neareſt part of Scotland, from whence the eye could not ſee a man nor an army): and by this ferry-boat there ſtands a hill called *Dun-Ottir* a little way from the caſtle of Dunbarton. There is another *Bad-Ottir* about three miles from

from the mouth of Loch-finn, in Cowal, with many more that might be ſpecified, had not theſe been ſufficient to convince Mr. Pinkerton, that the name in every point of view has been miſunderſtood and miſapplied by others as well as by himſelf; ſo that here he has erred in good company, ſo much for his comfort!

'GRAMPIANUS,

'Surely from Gram, a town in Norway.' Worſe and worſe!—for inſtead of a town, the Grampians of Scotland are hills, *i. e. Garabh-Bheantibh*, rugged hills.

OCHILL,

'This name is Welch, from High Ochill.' But thoſe in Scotland receive their names from wood, and hill—*uchdan wacher*, always applies to a little hill; *direadh re uchdan*, mounting the hill or eminence. And it is clear that the beautiful Ochil-hills in Scotland were covered over with wood, as is known from the veſtiges of it to this day. Wachd-Coill, contracted Ochil, the woody hill; for *caill* is wood, and *uchd* an hill, *uchd-caill*; and there is a town in its vicinity named

named *Ochterarder*, that is, *wach ar ardan*, a town on the ſummit of an eminence or riſing ground in Perthſhire.

'LONDON,

'From *Lond*, a grove, *i. e.* a town in a grove.' Why not the name that was originally given it? as LON and DUN; the firſt ſignifies a ſtore of proviſion, and the latter the hill on which the ſaid ſtore was laid out of the boat, either at Tower-hill, or Fleet-ſtreet hill; for Ludgate is preciſely LOD or FLOD a fleet, and *geott* an inlet of the river; and it is well known that the fleet paſſed up to the head of Fleet-market once, though now the *geott* is covered over with an arch, over which the market ſtands.

Edward Llhyd and others are too honeſt to arrogate to themſelves names not to be met with in the Welch or Engliſh language, and acknowledge theſe names to belong to the original inhabitants, who certainly ſpoke Gaelic, as the above names are well known by the inhabitants of North Britain to this day, and many more ſuch to be met with over all England and Wales, and totally unknown to the preſent inhabitants.

'ABBIR,

'ABBIR:

'Here follows a world of Abers, as 'Aberfoil, &c. both in Scotland, Germany; 'and Gothland, (and Mr. P. has exerted 'his ingenuity to make them anſwer other 'purpoſes, than their meaning in GAELIC; 'laſt of all, he gravely tells his Engliſh 'reader, for it is impoſſible he ſhould ima- 'gine that any judge would believe him,) 'this poor Aber, which has been tortured 'into ſo many meanings, is abſolutely the 'German Ubber, *beyond*, and means a 'town beyond a river.' After ſo decided a judgement, it would be in vain to tell this pragmatic gentleman, that in Gaelic *Aber* uniformly ſignifies the mouth of a river where its waters are diſcharged into the ſea, loch, or ſome other river, and not once uſed for the prepoſition *beyond*.

'BAL:

'As Balmerino, Balcaras. This is ano- 'ther word that would puzzle the moſt 'profound etymologiſts, ſays he, to deter- 'mine *if really* Celtic or Gothic. Nothing 'is more certain than that the Icelandic,

'or Gothic, is a town or village'. This is granted him—but we ſee no reaſon for borrowing from the Goths, as the Celtic is ſo compleatly ſupplied with *Ba*, *Bo*, and *Bal* of their own, as well as of others, without calling in foreign aid from theſe countries.

'DAL

'Seems to be equivalent to *Bal* in Scot-'land, as Dalrymple,—ſo alſo in *Norway* 'and *Denmark*.' But though Mr. P. miſ-leads his Engliſh reader, I defy him to do ſo to a Highlander, who is certain that *Dal* is not once applied to a town, but always to a beautiful plain field at the head or end of a promontary, or angle cut by a river, as DALCAN Ross—Dealgin-roſs in Pertſhire, where a Roman camp is to be ſeen.

'KIN,

'As *Kinkell*, theſe are not ſimilar to names 'in Wales or Ireland, and will of them-'ſelves turn this point quite the other way. 'For there are 30 of them in England, and 'only *Kinſale* in all Ireland, as may be ſeen

'in

' in the Index Valaris. This was the place ' from whence formerly the king ſailed.' Ay, where is Kinſburrow, near Cork? and Kin, a burrow of Carrig, and another Kin, of Boyle? and Kinlis, *i. e.* CEAN LISE, the head of a garden, or fertile field in Meath? This Fickle Index has betrayed poor P. into a ſnare, and no wonder by placing ſuch confidence in it, he ſhould fall into the ditch—as his leader was as ignorant of this KIN, as he is himſelf. Wo is me, then, the ſcale is turned upon himſelf, like a man's head broke by his own ſtaff, for *Kin* and *ſale* ſignifies the head, or end of a ſalt water loch, and *Kinkell* in Scotland, is the end of a wood, *Cean-coill.*

'ERSKIN

' Is the very ſame thing, with Kinſa'e;' (it is ſuppoſed ſo,) but it is no ſuch matter in fact; but AR, upon, and SKIAN, a dirk or knife, the head of a wolf, upon the point of a dagger, or ſword; and few kings ever ſailed with pleaſure on ſuch a vehicle; and all put together expoſes

Mr. P. the more, like the monkey, the higher it climbs, the barer its tail appears, and of courſe the more laughable to the ſpectators.

'FORR:

'This word is uncertain; as Fordun.' But in Gaelic it is by no means uncertain, being equivalent to FARIDH, watch, and DUN, a hill, *a watch hill* to ſpy the enemy, ſomething like the Norwegian *Gok man* on his watch tower.

'Two thirds of the names of the *Ebudæ* 'Iſlands and Highlands, are infallibly Go-'thic.' Here Mr. P. thought that his going to the remote Ebudæ would infallibly ſcreen him from detection; but he happens to be unfortunately miſtaken; for the aſſertion is abſolutely denied, and the author ought to know better than Mr. Pinkerton, or even his Atlas, and Gothic Dictionaries; for he not only was long in the country, knows the language, and was born in Scotland, where the Gothic is unknown, but the GAELIC perfectly familiar to every ear there, where the lan-

guage

guage is ſpoke, and ought, on that account, to gain more credit than any man who is a perfect ſtranger to it, however impertinently preſumptuous; and Mr. P.'s placing *Sky* among the 5 Ebudes; an Iſland 36 miles diſtant from theſe Iſles, which are known to be contiguous to one another, may ſatisfy any diſcerning reader, how much he takes upon him above his knowledge, or any good authority which is ſufficient to convince people of his groſs miſtake. And further, the author, from his own knowledge, maintains, in direct oppoſition to Mr. P. that except the ſmaller *iſles*, *forts*, *bays* and *landing-places*, there are few, if any Gothic words uſed in common converſation, even among the vulgar, who could not conceal, nor equivocate, if any ſuch were mixed with their language; ſo that the *Danes*, though they reſided long there, have made no alteration in their language, or the names of *mountains*, *rivers*, *ſtraiths*, *valleys*, *and rocks*, with freſh and ſalt water *lakes* and *lochs*, which alſo are moſtly Gaelic; and this is aſſuredly the caſe

in Scotland, and more particularly, when neither *Danes*, nor *Romans*, nor *Engliſh* would be allowed to keep poſſeſſion by force of arms, to adulterate their tongue. Thus Mr. P's 12000 names in Scotland, of which he ſays 30 only are *Welch*, and not above 50 *Iriſh*, on the *north*, *ſouth*, *and eaſt*, with his 2000 *Gothic* words in the *weſt*; may in a great meaſure be laid up in the great Atlas until the Gothic *Piks* are fully eſtabliſhed there to make uſe of them.

We ſhall follow him ſome farther to be informed that he dwelt on this matter, 'becauſe Celtic etymology is become the frenzy of this ſhallow age; and I ſhall remark, before quitting it, that by Gothic names, I mean, ſays he, ſuch whoſe form is Gothic, and may be traced in the northern kingdoms, *Germany* and *England*;' and he concludes with a hope that he has ſatisfactorily anſwered the whole arguments. Here he does not tell us whoſe arguments he thus belabours, only it is to be ſuppoſed he means thoſe of the two Mr. Macpherſons, and thinks his Engliſh readers, becauſe ignorant

of

of the *Celtic*, will reſt as much ſatisfied, though as little edified, as any old woman is after hearing maſs performed in Latin, and yet ſhe ſeals the ſervice with an Amen.

We venture to affirm and predict, unleſs his promiſed hiſtory of Scotland be worded more cautiouſly and ſupported by better authority, than his enquiry is, that he will gain few proſelytes among readers of taſte and learning, to adopt his principles, even with all the aid that his atlas and lexicons can bring to his aſſiſtance.

And tho' we are heartily ſick with following this ſtrange medley of impertinent vocables of his; yet the kind indulgence of the reader is ſolicited, while an attempt is made even without the aid of dictionaries and lexicons to ſhow Mr. P. that *Celtic* names might with as great propriety be quoted from the *Chineſe*, *Japaneſe*, *Tartars*, the wild inhabitants of *N.* and *S. America*, *Arabia*, or even from the Greeks and Romans, as from the Goths, &c. as we are a little better acquainted with the two laſt mentioned, than with any of the others, we

ſhall venture to make the trial, by way of experiment between the *Latin* and *Gaelic*, then take the ſame method with the *Greek*; and after comparing a few vocables with a ſentence from each, it is to be hoped that the ſound and ſenſe, and almoſt the ſpelling, will be more adapted to each other than either the Gothic or German is to the Celtic.

As we have already remarked that mountains, rivers and proper names, are allowed to be the moſt unalterable, we ſhall begin therefore with the

Latin.	Gaelic.	*Engliſh.*
Mons,	*Mon,*	a mountain.
Montes Albini,	*Monti Alabinich,*	Albion mountains.
Grampiani Montes,	*Garabh Mhonti,*	rugged mountains.
Amnis,	*Amhuin,*	a river.
Tiber,	*Tober,*	a ſpring well, a deep river or ſource, from whence a river takes the name.
Canes,	*Cainn,*	dogs.
Equus,	*Each,*	a horſe.
Gallus,	*Cailleach,*	a cock.
Taurus,	*Taura,*	a bull.
Arma,	*Airm,*	arms.
Vir,	*Fer,*	a man.
Bos,	*Bo,*	an ox, or cow.

Heres,

Latin.	Gaelic.	*Engliſh.*
Heres,	*Eire,*	an heir.
Dux,	*Deuc,*	a duke.
Comes,	*Compan,*	a companion.
Princeps,	*Priunſa,*	a prince.
Deus,	*Dia,*	God.

Let us now try a ſentence; and this is more than what Mr. P. durſt venture on.

LATIN.

Cano virumque arma, ab oris Trojæ.

GAELIC.

Caninim fer cu arma, bho oir Traagh.

ENGLISH.

I ſing of the hero, and arms, from the coaſt of Troy.

We ſhall next try whether Homer, &c. underſtood the Celtic.

Greek.	Gaelic.	*Engliſh.*
Μονος Ιδα,	*Mon Idi,*	a hill in Perthſhire.
Μονος Καμχασυς,	*Mon Chamſay,*	a hill in Stirlingſhire.
Τυραννυς,	*Tighearn,*	a laird, tyrant.
Ηερκυλες,	*Hircle,*	Hercules.
Παρις,	*Parick,*	Peter, a Trojan.
Μενελαος,	*Ma lane,*	M'Millan.

Greek.	Gaelic.	*English.*
Ηεκτορ,	*Eachan,*	a Trojan hero.
Πενελοπε,	*Penelope,*	a woman's name.
Ηελεν,	*Ellen,*	a woman's name.
Γαλατεα,	*Galatea,*	a wanton girl.

Hector, advising the Grecians and Trojans to allow Paris and Menelaus to decide the controversy by single combat, addresses them thus:

Κεκλευτε μευ Τροης, και ευκνημιδες Αχαιοι.
Clunibh mi Thraerin cu oig na min chos 'mhie Wyii, i.e. M'Kay's.
Hearken to me, Trojans, and ye well-booted, or limb'd Grecians.

Οκεανος Θαλασσα, *nCuan Sallach,* or (boisterous) ocean.

Was I to look into Dictionaries and Lexicons, perhaps Virgil or Homer might be introduced speaking *Gaelic* in the Æneid and Iliad; but from this hasty specimen, it is referred to any judicious reader, nay, even to Mr. P. himself, whether the parallel given has not a more striking likeness than any of his names; and had he ventured on a whole sentence of his Gothic language, to compare it with GAELIC or English,

Engliſh, he certainly would cry out *Peccavi*, after expoſing the ſhocking diſſimilarity, as well in ſenſe as in ſound.

And though the Romans reſided in Britain for four centuries, it would be thought impertinent, was an attempt made to convince the reader, that either borrowed their whole language from the other, becauſe a few vocables and ſentiments are alike in ſenſe and ſound.

Mr. P. ſtill goes on in his own humour of railing againſt the *Celts*. 'The *Celts* 'being indeed mere ſavages, and worſe than 'the ſavages of America, and remarkable 'even to our own time, for a total neglect 'of agriculture themſelves, and for plun-'dering their neighbours.' That this outrage is no leſs futile than fallacious will be obvious to any perſon who travels either by land or ſea along the weſt coaſt or the iſles of Scotland, where many ſtately edifices have been raiſed by the induſtrious inhabitants, both on the coaſts as well as in the iſles, where alſo every other ſpecies of improvement,

improvement is carried on with judgment and taſte.

And their great improvements in agriculture are known in London from Dr. Johnſon's account of the improvements he ſaw in the Iſle of Coll: even in the weſtern Ebudæ; one or two of the firſt farmers in North Britain reſide, Mac Donald of *Boiſdale*, whoſe polite accompliſhments few can excel, ſupports 60 or 70 families on waſte lands, that formerly did not yield ten marks to his father of yearly rent; beſides he has much lands incloſed within his own elegant policy, which was equally uſeleſs to his father. This gentleman not only raiſes the fineſt wheat, but makes it into flour in his own mill.

Even Mr. Knox, in his tour, alſo reprobates the fooliſh aſſertions of Mr. P. reſpecting the great improvements made every where over the Weſt Highlands and Iſlands, and writes from his own knowledge, and not from information, which is the moſt certain of any. Roots, ſays he, vegetables, ſallads, and common fruits can be raiſed on the

the weſt coaſts and iſlands of North Britain in any quantity. Their kail and cabbage are only exceeded in delicacy by their turnip, which for its flavour, and the fineneſs of its grain is preſented raw at genteel tables, with fruits, wild berries, with fine dulce, ſlack, admirably well dreſſed by way of deſert. Potatoes are very plenty through the whole highlands. A ſmall portion of lime, or ſhelly ſand, where cut, or caſt ware cannot be had for manure, brings forward a plentiful crop, and of a quality greatly ſuperior to thoſe that are raiſed on richer ſoils.

In the iſlands and on the weſt coaſts of Scotland, great quantities of kelp are manufactured by the induſtrious inhabitants, (theſe are not the indolent ſavages of Mr. P. ſurely not, he muſt mark out their lurking places of abode;) and the profits ariſing from the kelp made by theſe induſtrious people, are extremely advantageous to the poſſeſſors of theſe coaſts, whether proprietor or tackſmen.

And

And ſuch of them as anſwer the ſavage deſcription given by Mr. P. ſo fcully illiberal, if he means the better ſort, are limited to a very few of that claſs. It is true there are ſome thieves of cattle in theſe extenſive countries; but not numerous, nor ſo dangerous, as in other places, either about large cities in Scotland, and through many parts of England; but few pick-pockets to ſteal a purſe, or take a life for it, reſide there. That low practice a highlander would ſpurn at the thought of: and Mr. P. might travel over hills and dales in the highlands, and ſleep in the deſarts, or by the way ſide there, and he would after he awoke find that his purſe was ſafe, and his perſon untouched by the ſavages he calls plunderers; this is more than he can tell where he is; nay, nor at Edinburgh, though he reſided there. And to brand a whole people for the crimes of a few only is a cruel piece of iniquity in any author. Whoever reads Lanne B.'s travels in the Hebrides, there he will find the moſt induſtrious commoners

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in Britain, without exception or diſparagement to others, fully deſcribed.

'Again Mr. P. ſeizes the two Mr. Mac-'pherſons by the collars for conſidering 'themſelves of the old highland race, 'and opening their mouths like ſcana-'chies as they are, and ſwallowing up the 'Picts at one mouthful with their hiſtory, 'and converted them into *Scots* and *Celts*, 'and alſo denied all the Pictiſh hiſtory: but 'the grand characteriſtic of the *Celts* is to 'put *falſehood* for truth, and truth for *falſe-'hood*. This man was a Doctor of Divi-'nity, and yet if he had uſed the ſame li-'berty in private buſineſs, which he has 'done in his hiſtory, he would have been 'ſet in the pillory, and no wonder, though 'he wiſhes the deſtruction of Innis's hiſ-'tory, to make *Oſſian* and *falſehood* triumph.

In anſwer to this abuſe of Mr. P. againſt the Macpherſons and the *Celts*, I muſt apply Mr. Mac Nicol's rod of correction to ſcourge him into good manners, as he did to Johnſtone on a ſimilar occaſion, and leave with him to conſider of his danger. Such

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an invidious charge as *lying* is the laſt thing that a gentleman ſhould be abuſed with. And to bring forward ſuch an accuſation without proof to eſtabliſh it, is a ruffian mode of impeachment. Doctor Macpherſon was incapable of acting ſo baſely, tho' Mr. P. is void of candor, and good manners. The indelicacy of ſuch language is obvious; a gentleman, ſays Mr. Mac Nicol, would not have expreſſed himſelf in that manner for his own ſake; a man of prudence would not have done ſo for fear of giving juſt offence to Mr. Macpherſon. He ſeems to have been careleſs about the reputation of the firſt of theſe characters, and the malignity of his diſpoſition ſeems to have made him overlook the foreſight generally annexed to the ſecond; though he was bold in his aſſertions, he was not equally courageous in their defence. His mere allegation on a ſubject he could not underſtand was unworthy of the notice of the gentleman accuſed; but the language which he expreſſed deſerved chaſtiſement. And men, who break in upon the laws of good manners,

ners, have but a ſcurvy claim to the protection of any other laws. Mr. P. has then exhibited this ſpecimen of his rancour to no other purpoſe, than either to gratify the prejudiced, or impoſe on the weak and credulous.

Saxo Grammaticus, Mr. P.'s great favourite, in direct oppoſition, gives a moſt favourable account of the honour of the Gaels, and their extreme reluctance to falſify, or break their word, and narrates a melancholy account given of a murder committed in miſtake by a tender huſband on his deareſt lady, and the difficulty to which the King was put to, both to keep his word and oath, and preſerve the life of a miſerably unhappy ſon-in-law. Nothing, ſays he, but violence makes a King of the Scots break his oath, for every tye is on him—*Trahebat itaque regem hinc, in filiam pietas, in generum amor, inde charitas in amicum, preterea juris jurando firmitas, ipſa quoque mutuæ obligationis religio, quam violare nefarium erat.* Thus we find a ſample of real honour between pity to-

wards his daughter, and love to his ſon-in-law, from thence charity to his friend, beſides the ſtrength of an oath, which religion herſelf deſires not to violate, (being an obligation that is mutual,) and makes a breach truly nefarious: had Mr. P. known the better part of theſe people, his rage againſt them would become leſs violent. And moderation ariſing from known truths would have rendered his writings more admired *.

After deſcribing the difference between the highlanders and lowlanders, Mr. P. adds, 'in mind and manners the diſtinction is marked.'

'The lowlanders are acute, active, induſtrious, free; the highlanders ſtupid, indolent, ſlaviſh, fooliſh, fawning; the former in ſhort have every attribute of a civilized people, the latter are abſolute ſavages, and will continue ſo till the race be loſt by mixture. In vain do we dream of building towns in the highlands, if peopled with highlanders, they will be in ruins in leſs than a century. Had all the

* Gaudentius Merula de Gallorum Antiq. 1538.

'Celtic

'Celtic cattle emigrated ſome centuries ago,
'how happy had it been for that country.
'All we can do is, to plant colonies among
'them, and by encouraging emigration try
'to get quit of the breed. The *Celts* are
'mere ſavages, moſt tenacious of their
'ſpeech and manners. Mr. Macpherſon
'will have it, that Saxon merchants intro-
'duced the Engliſh tongue; what a bull!
'no, nor the nobles that followed Malcolm
'3d; nor the many priſoners taken by him,
'nor the 50 boroughs erected for the Engliſh
'in Scotland, anno 1070; even though
'every family had one or two ſervants from
'England: but it is the trade of all the *Scots*
'*Antiquiſts* to fight againſt all authority,
'truth, and common ſenſe: one would
'have thought that ſome one of them
'would have ſtumbled on the truth; I
'have already ſhewn that the *Picts* were a
'Gothic people.' Then he goes on to
ſhew the ſuperiority of the Gothic tongue,
though he does not know five ſentences of
it. But nothing is too arduous for him,
provided the *mobile vulgus* do but applaud

him for his ability at railing, (an excellent quality commonly acquired at Billinſgate and ſuch other excellent ſeminaries of polite learning;) as this gentleman hardly produces any thing that is new, but the ſame dull tautology conſtantly ringing in our ears; ſo a man is aſhamed to ſilence him by urging always the like uſeleſs round of tautological arguments; a circumſtance no way pleaſant to the judicious reader. We muſt then only obſerve, that when a man traduces a whole nation, he ought to ſtand upon firm ground, for fear of a fall; but amidſt ſuch ſcurrility of incoherent words, there is not a ſingle fact advanced to convince any man of the juſtneſs of theſe unmannerly aſſertions; but what he produces out of his own purſe, and therefore unworthy of a ſolid anſwer.

But as theſe ſcurrilous effuſions are poured out upon a whole nation, by way of revenge againſt the two Macpherſons, the kind reader is again intreated to indulge the author a little, while he rehearſes the advantages which the Rev. Dr. had from the earlieſt

earlieſt period of life, reſpecting his education. As for Mr. James, his works can ſpeak for him, and bear teſtimony in his favour; and if he thinks that his character, as a man of letters, will be affected by Mr. P. he is alive and able to anſwer for himſelf.

But as the Dr. whom a worthy clergyman teſtifies to have been a moſt learned and polite gentleman, whoſe knowledge as a ſcholar, and elegance as an author, reflects much honour on his country, ſeeing the Dr. I ſay, is now dead, and cannot retort on this enemy, the public may depend on the following account to be ſtrictly true.

This gentleman was born in Skye, ſucceeded in his charge by his ſon, who is the 7th generation of miniſters out of that family, and I have authority to ſay, that the firſt of them ranked among the Scottiſh Biſhops. Skye, is an iſland within one quarter of a mile of Scotland, and not one of the 5 Ebudæ, as Mr. P. gives out. It is 54 computed, or 81 meaſured miles in length, and about 22 in breadth, extremely fertile, and beautiful; ſtored with the fineſt marble

above ground, marls, minerals, foſſils, coals, and fuller's earth, as remarked by John Smith, in his memoirs of the woollen manufactury in the ſixteenth century, and may be dug 5 or 6 feet under the earth and ſandy hillocks.

There are two great proprietors over this iſle, with many fine families of great vaſſals, that in point of antiquity in that iſle will almoſt vie with the Lords or Lairds to whom it belongs. Such as the leaſeholders of *Elean Riabhoch*, *Cor Chatchan*, *Uniſh*, *Ru*, *N-Dunan*, *Taliſgear*, *Balmeanach*, *Uliniſh*, and many more. Some of the vaſſals are Colonels, Majors, Captains, and Lieutenants. There are ſeven large pariſhes ſupplied by able clergymen. And even within ten miles only of this very populous iſle, one meets with two *Sheriff*-deputies, and 8 or 9 Juſtices of the Peace, and a Baron Baillie, to keep up ſtrict order; and the reſt of the iſland is equally well regulated.

The inhabitants, without exaggerating, are the moſt hoſpitable, converſable, and many of them the moſt learned of any men

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of equal number, from any country of the ſame extent in Great Britain—excluſive of cities. It therefore can hardly be ſuppoſed that in ſuch a ſociety books would be wanting.

That independent of the proprietors' libraries, they have, at leaſt moſt of them, fine collections of books, which the author affirms, from his own knowledge, and well choſen too, in their private libraries. Mr. Macpherſon had his education in the Great academy of Skye, and was taught by his uncle; who then had no ſuperiors, and but few equals in claſſical knowledge in North Britain.

And not a few of his old pupils, to ſome of them Dr. Johnſon bears teſtimony of their abilities, would compoſe Latin verſes that would not diſhonour Buchanan, and an epigram wrote by the Dr. is ſtill extant, that will almoſt equal that gentleman's. It cannot then be once imagined that the Dr. with theſe early advantages on his ſide, in the happy neighbourhood of ſo genteel and learned a ſociety of gentlemen, together

with his vicinity to Inverneſs and Aberdeen, and the friendſhip which all the Synod had for ſo learned a man, would want any book he judged convenient to call for; and having at the ſame time the libraries of his predeceſſors, with that of his father's, his uncle's, and his own collection of books at hand.

Theſe are only a few of the advantages which the learned Dr. poſſeſſed; and yet Mr. P. has repeatedly told his readers, that his library was ſmall, and his chance of acquiring knowledge limited. The malicious treatment given to all the other highlanders is beyond deſcription erroneous. For it is true, as Mr. James Macpherſon and every gentleman, who have travelled that country, acknowledges, that the extreme deſire of acquiring knowledge, even from travellers, is perfectly juſt. They will follow for a mile any ſtranger they ſee on the road, and the author has ſeen one of theſe farmers, even in the midſt of harveſt, turn back with his horſe and ſledge, enquiring after news, and returned perfectly ſatisfyed with the information

mation given him, though at the expence of his time, which might have been employed to better advantage; and this frankneſs in aſking and giving news is accompanied with extreme modeſty and good manners, and they are cautious of giving offence to the ſtrangers.

Even the weſt Hebridians will immediately go on board every veſſel that comes into an harbour. And if long without ſeeing veſſels in their harbour to bring news, they will at times go out to ſea, after veſſels that are paſſing by their coaſts, for information; and as moſt of theſe poor men have ſpent much of their time either in the army, navy, or mercantile line; ſo it renders their converſation both agreeable and edifying; and all theſe things principally ariſe from their acute penetrating diſpoſition.

I am certain that it is not only invidious, but dangerous, to run compariſons between nations, and few men of real prudence will be guilty of an offence ſo obnoxious. Here, however, the author is provoked to make a ſtretch, which otherwiſe his natural diſpoſition

poſition would revolt at the very thought of. Then, though he was born within ſight of Edinburgh, and of courſe as much of a lowlander, as a highlander, he avers that the inferior claſs of lowlanders, whom Mr. P. ſo deſignedly extols for their ſuperiority, will ſneak off the road to avoid a travelling ſtranger; and ſometimes, from blunt baſhfulneſs, they will conceal themſelves behind a park, or hedge, until he paſſes beyond their reach—and if he wants information, he muſt follow after them.

And it is a certain fact, that the writer met with one man of this laſt deſcription in Fintry, a few miles from Kippen, in Dunbartonſhire, who could not inform, or direct him to the houſe of a gentleman of note, that had ſtood for ages within ſix miles of the place of his birth; and declared that he never heard of ſuch a gentleman, and bluntly told at parting, that the circle of his acquaintance had never extended beyond the narrow limits of the pariſh, church, and market. It is true, the commoners in general are more know-

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ing than this laſt mentioned, but ſtill they have not the pleaſing inſinuating manner of the highlanders, much leſs their hoſpitality; and had not Mr. P. been too much confined within the narrow walls of ſome town or other, his ideas of the country people and their manners would lead him to expreſs himſelf more guardedly, and meaſure merit more from the real, than imaginary actions of men.

In ſupport of the advantages which Dr. Macpherſon received in his youth, we mention one Campbell, from Harris, who was *cotemporary*, and probably a claſs-companion. This gentleman happened to viſit Edinburgh a few days before a great trial of candidates for filling a vacant chair in that renowned Univerſity came on. Many learned men came forward, and theſe recommended by high intereſt, to diſpute for ſo valuable a prize. Among others, in ſteps Campbell, though a mere ſtranger and without friends, having only his Univerſity credentials to recommend him. One would imagine his chance was but ſmall under theſe circumſtances;

ſtances; and yet how will Mr. P. ſtare, when told that Campbell is reported to have gained the gown? *Nemine Contradicente.* And yet his volatile unſettled mind would not be bound down to the conſtant drudgery of attendance. He therefore immediately reſigned the office to the candidate, whoſe merit placed him the next as beſt qualified, ſaying, that the honour of ſhewing what he could do, was all he required. This fact is ſaid to be undiſputedly true.

Nay, this ſame Campbell and another ſchool-fellow, attempted boldly to introduce a new language in Skye, and they would converſe with each other for hours in it. And doubtleſs, had the people adopted it, we would be told by Mr. P. that it was the Pikiſh tongue of old Scandinavia, which theſe learned men had preſerved from oblivion.

This then was the country of Doctor Macpherſon; theſe were his advantages. Theſe alſo are the accompliſhments of the Gentlemen, with the natural ſagacity of the commoners, or ſavages of Mr. P. in the high-

highlands and iſles; and I challenge any man of honour, if acquainted there, to contradict the general truth of them. It is granted there may be a few of Mr. P.'s deſcription, to be met with there, as well as elſewhere; but ſuch unprincipled exceptionable characters are marked out, and privately deſpiſed among the Gentlemen. But let not my words alone decide this matter. We ſhall hear what Dr. Johnſon, and others, who were known to be impartial critics, wrote on this head, and their teſtimonies cannot be doubted. Dr. Johnſon met with none of Mr. P's. ſavages, when he ſays, that a longer journey than to the highlands muſt be taken by the man, whoſe curioſity pants for ſavage virtues and barbarous grandeur.

Such a ſeat of hoſpitality as Raarſay, fills the imagination with a delightful contrariety of images; without is the rough ocean, the rocky land, beating billows, and howling ſtorm; within is plenty and elegance, beauty and gaiety, the ſong and the dance. Our reception at Raarſay exceeded our expectation,

pectation; we found nothing but civility, elegance, and plenty. The carpet was rolled off the floor; the muſician was called, and the whole company was invited to dance; nor did ever fairies trip with greater alacrity; the general air of feſtivity which predominated in this place, ſo far remote from all thoſe which the mind has been uſed to contemplate us in the manſions of pleaſure, ſtruck the imagination with delightful ſurpriſe, analagous to that which is felt at an unexpected emerſion from darkneſs to light. When it was time to ſup, ſix and thirty perſons ſat down to two tables, after which began the *Erſe* ſongs. More gentleneſs of manners, nor a more pleaſing appearance of domeſtic ſociety, is not found in the moſt poliſhed countries.

In Raarſay, if Mr. Johnſton could have found an Ulyſſes, he had fancied a Phæacia. In ſhort, ſays he, I ſaw not one in all the iſles, whom I had reaſon to think either deficient in learning, or irregular in life, but found ſeveral with whom I could not converſe, without wiſhing as my reſpects increaſed,

increaſed, that they had not been Preſbyterians.

The converſation of the iſlanders is inoffenſive, and there is no diſaffection at their tables; I never heard a health offered by a highlander, that might not be circulated within the precincts of the king's palace.

We ſhall now hear Mr. Boſwell's account of the highlanders. He tells us, that when Dr. Johnſon was ſo delighted with the ſcenes of elegance and entertainment he met with at Raarſay, that he ſaid, I know not how we ſhall get away.

Here both make honourable mention of Mr. Murchiſon, factor to Mac Leod at Glenelg. When they paſſed his houſe, unnoticed by that gentleman, he ſent a bottle of rum and ſugar to Dr. Johnſon and Mr. Boſwell, as they could not be ſo well provided for at the ferry-houſe, where they put up, and acquainted them in his polite card, how ſorry he was that he did not hear of them till they had paſſed his houſe; otherwiſe he would have inſiſted on their paſſing that night there.

Such

Such extraordinary attention from this gentleman to entire ſtrangers deſerves the moſt honourable commemoration; moſt gentlemen in the north-weſt of Scotland are of the ſame generous diſpoſition with this honourable man reſpecting hoſpitality; nay, and they are hurt when ſtrangers paſs by without giving them an opportunity of diſplaying marks of friendſhip and attention.

Dr. Johnſon was equally well pleaſed with his entertainment at Mr. Mackinnon's in Corichatchan in Sky, at Mr. Macdonald's, Kingſborrough, at Mr. Mac Leod's of Uliniſh, and at Dunvegan Caſtle; and ſaid, there ſeemed to be no jealouſy, nor diſcord at Raarſay, and the gaiety of the ſcene was ſuch, that Mr. Boſwell himſelf doubted for a moment, whether unhappineſs had any place in that family.

Nor were they leſs ſatisfied at Taliſgear: Colonel Mac Leod being bred to phyſic, had a tincture of learning which pleaſed Dr. Johnſon; he had ſome very good books; he remarked, that he had found

found a library in his room at Taliſgear; and obſerved, that it is one of the remarkable things of Sky, that there were ſo many books in every houſe he had viſited in that iſle, and Colonel Mac Leod's lady had all the polite refinement of the continent.

We ſhall next hear the remarks made on their learning. Being informed, ſays Mr. Boſwell, that the Rev. Mr. Donald Mac Queen was the moſt learned man in Sky, and a cotemporary with Dr. Macpherſon; we were favoured with a letter of introduction to him by the learned Sir James Fowlis; we found him a decent old man, with his own black hair, cautious and rather ſlow of ſpeech, but candid, ſenſible, and well informed, nay, learned. Dr. Johnſon was pleaſed with him, and ſaid, this is a critical man, Sir, there muſt be great vigour of mind, to make him cultivate learning ſo much in the iſle of Sky, where he might do without it. It is wonderful how many of the new publications he has. His brother was the fourth generation of mini-

ſters of his family in the parish of Sniſort, and both of them joined and bought books from time to time; ſuch books as had reputation.

Mr. Mac Queen repeated paſſages of Oſſian, out of the original, and told Dr. Johnſon that he heard his grandfather had a copy of it; but that he could not affirm that Oſſian had compoſed all that poem, as it is now publiſhed; but Johnſon contended againſt the authenticity of it, and maintained that as good an epic ode could have been compoſed out of the old ſongs of Robinhood, as out of Oſſian's; ſuch was his prejudice againſt the production, that he would rather allow Macpherſon to poſſeſs the honour of that performance, than agree to its antiquity, a few paſſages excepted.

At Oſtig, the Rev. Dr. Macpherſon's own houſe, he found a cloſet ſtored with books, Greek, Latin, French, and Engliſh belonging to the learned doctor, a man of diſtinguiſhed talents; Dr. Johnſon looked alſo at a Latin paraphraſe of the Song of Moſes written by him, and publiſhed 1747 in

in a Magazine of June, and ſaid it does him great honour, he has a great deal of Latin, and good Latin too, continues he. The Dr. read another *Latin ode* which he wrote when miniſter of Barra, where he reſided for ſome years, and thought himſelf buried alive among barbarians, eſteeming that iſle inferior to Sky, his *natale ſolum*, that he languiſhed for its bleſſed mountains.

Hei mihi; quantos patior dolores,
Dum procul ſpecto, juga ter beata
Dum færæ Barræ ſteriles arenas
Solus aberro.

Ingemo, indignor, crucior quod inter
Barbaros Thulen lateam colentes.
Torpeor languens, morior ſepultus
Carcere cæco.

After wiſhing for wings to fly over to his dear country which was in his view, from what he calls *Thule*, as being the moſt weſtern iſle of Scotland, except *St. Kilda*; and after deſcribing the pleaſures of ſociety, and

3250

the miſeries of ſolitude, he at laſt, with a becoming propriety, has recourſe to the only ſure relief of thinking men; *ſurſum corda*, the hope of a better world, and diſpoſes his mind to reſignation.

Interim fiat tua, rex, voluntas
Erigor ſurſum quoties ſubit ſpes,
Certa migrandi ſolimam ſupernam,
Numinis aulam.

And he concludes with a noble ſtrain of orthodox piety.

Vita dum demum vocitanda vita eſt
Tunc licet gratos ſocios habere,
Seraphim et ſanctos triadem verendam,
Concelebrantes.

It is to be feared that Mr. P. even with the aid of Jeffrey of Monmouth, would not half equal this beautiful Saphic ode—Ah! Pinkerton, Pinkerton!—for ſhame!—here is much more learning than expected.

The

The Dr. when taking leave of theſe people, ſaid he ſhould never forget Sky, and returned thanks for all their civilities to him. Mr. Buchanan regrets much that Mr. P. was not of that party; in which caſe, he believes, we would have heard nothing of Celtic ſavages.

The friendly attention paid to them by the young Laird of Coll, who accompanied them from Sky, when they arrived at his houſe, in the iſland of Coll, was ſingularly kind. The Dr. paid a viſit to the Rev. Hector Mac Lean, of *Coll* and *Tyree*. This gentleman being about 77 years of age, a decent eccleſiaſtic, dreſſed in a full ſuit of black, and had as much dignity as the Dean of a Cathedral in his appearance; he was learned, and had a valuable library, as the Dr. writes.

The miniſters in the iſlands, and highlands, had attained ſuch knowledge as may juſtly be admired in men who have no motive to ſtudy; but generous curioſity, or what is ſtill better a deſire of uſefulneſs, with ſuch politeneſs as ſo narrow a circle of

converſe could not have ſupplied, but to minds diſpoſed to elegance.

Says Mr. Boſwell, we were a night elegantly entertained at the houſe of the Rev. Mr. Niel M'Leod, in Mull, and Dr. Johnſon ſaid, that he was the clearest headed man that he had met with in the weſtern iſles; even though they had from time to time their intelligence facilitated, and their converſation enlarged by the company of the learned Mr. M'Queen, miniſter in Skye; whoſe knowledge and politeneſs gave him a title equally to kindneſs and reſpect. 'Indeed, the civilities,' ſays the Dr. 'that we met with at every place would be ungrateful to omit, and tedious to repeat, during the courſe of our travels in the Hebrides.'

So much for the better ſort of the natives; we ſhall take the Dr.'s opinion of the inferior claſs, ſeeing that alſo may be depended upon, from his mouth, being naturally diſpoſed againſt partiality in their favour, without juſt reaſon to prompt him to it. Both the highland ſervants whom we hired from Inverneſs gave ſatisfaction, being civil and

ready-

ready-handed. 'Civility,' says he, 'seems part of the national character; every chieftain is a monarch; and politeness, the natural product of royal government, is diffused from the laird to the whole clan.

Were I a chief, I would dress my servants better than myself, and knock a fellow down, if he looked saucy to a Mac Donald in rags; but I would not treat men as brutes. I would let them know why all my clan were to have attention paid to them; I would tell my upper servants why, and make them tell it to others.' Here the Dr. would act like a man of honour and humanity; and it is a pity that Mr. P. had not discovered the same benevolence to the clans so much injured by him. The above, it is hoped, is sufficient to convince him of his ill-judged asperity, and in some future performance will force an apology for it, and impute the whole to his ignorance of their real worth.

We now leave with any gentleman of candour and humanity to judge of the man, who would out-face truth so unguardedly

by his abuſe of a whole people, ſo brave as the highlanders are known to be, and that without provocation given.

'In the cold climate of Scandinavia,' ſays Mr. P. 'the people did, as they ſtill do, 'delight in gutturals and dentals: the cli-'mate has rendered their organs rigid and 'contracted; and cold makes them keep 'their mouths ſhut as much as poſſible.' This is a ſtrange account given of the Piks; if true, they remind us of the Troglodytes mentioned by Xenophon, who burrowed under ground, and ſpoke through their throats like ſea-gulls.

That ſame account is ſufficient to convince people that the Scots PECHS had not the moſt diſtant connection with ſuch beings. On the contrary, *Tacitus* tells us, that, after the learned and eloquent ſpeech delivered by *Galcacus*, ſo far from keeping their mouths ſhut, they opened them with a mighty ſhout of applauſe: *Excipere orationem alacres, et barbari mores cantu et fremitu clamoribuſque diſſonis.* Here the whole mouths of theſe formidably, fierce, jarring

jarring people are widely opened, ſinging and ſhouting aloud, and no fear of cold air among thoſe brave hoſtile heroes. Beſides, they received the epithet PECHS from their labour and induſtry, as appeared from their workmanſhip. But the country of Scandinavia was ſo barren, that cultivation of the ground did not employ any part of their time ſo early. In every point of view Mr. P. will fail in his attempt to make the knowing world believe the Scots PECHS were deſcended from theſe PIKS.

Mr. P. leaves people in the dark with regard to the origin of the name *Pik*. But we can aſſure the reader, that the PECHS from Scotland received their name from labour and induſtry, and by no means from the Roman *Picti*; for painting the ſkin was peculiar to many other nations under different names. Nor did they derive their *Agnomen* from the PICHTIDH of Dr. Macpherſon, or plunderers,; for that epithet in all conſcience was more applicable to the Scots (than to the *Picts*) who, according to himſelf, thought no ſhame of the profeſſion,

ſeſſion, provided they had the judgment to form, with the ſpirit and addreſs to execute it with ſafety.

The name was ironically given them by their Scots neighbours, who looked upon all kind of manual labour as unworthy of gentlemen; and oft preferred the plundering of the induſtrious PECHS of the fruits of their labour, to the hard drudgery of earning their own bread by the ſweat of their brows.

In common converſation they are called PECHS (not *Picts*) in Scotland, the very name in *Gaelic* given to working people to this day. *Caid mibhel no* PEICH, or PEICHIN? Where are the labourers, or workers? *Garim no* PEICH *ntaobh ſho*, Call the labourers this way—is the language of a maſter, or overſeer, through all the north-weſt Hebrides; ſo that the name PECH is always known to ſignify workers, where the language is well known and underſtood. As when a poor drudge in Harris is worn out with labour, the only ſure tenure by which he can be allowed to keep his little

little roof over his head in one place, he bemoans his own caſe by ſaying, *chá nurni ſa pheigh mi ni sfaid*—I am incapable to labour any longer. *Ha m-peigh ar mo chuir a dhi*—the work has killed me. *Co heaſas ſa pheigh as mo leidh*—Who will ſtand out to work for me?

The firſt natural implement of huſbandry is the *Pict* axe to dig up ſtones, and clear the ground of trees and roots, and to level heights and rugged ſpots. And in Gaelic, this tool is called PECHD or PECHAD, and thoſe who work with it are nominated Peichs, PEICHARIN. And to this day in Harris, the poor labourers make uſe of it; being themſelves almoſt in a ſtate of nature, and their plantations nearly in the ſame ſtate. And with this rude implement almoſt every ſpecies of work is carried on by theſe people.

With a ſmall and lighter kind of PECHD, their potatoes are digged up inſtead of uſing ſpades, the *rue* for dying red colour, and the *tormentil* roots for barking and tanning their leather are picked out of the

the ground; with the ſame inſtrument they raiſe their dung, and fill their panniers and creels out of their houſes, with a ſimilar implement in one hand commonly the ſea ware is raiſed, and they hand it into their panniers, which they carry from the ſhore to their fields; and alſo a root called Briſgian, Maſtroot, which the poor natives frequently uſe inſtead of potatoes in time of ſcarcity; in fine, with it they ſharpen their *quern ſtones*, with many other purpoſes to which it is employed, juſt as the old PECHS on the eaſt of Scotland did when in the ſame infancy of huſbandry, as may be traced from analogy; and therefore might juſtly be named, though ironically, from their implements of farming by their Scotch neighbours, who had not in theſe early times begun to plant their ground with corn or barley for the ſupply of the neceſſaries of life. This is the true and moſt rational origin of that name, and not *Picts*, from painting their ſkins, a circumſtance common to them with many other other people

people as well as the Scots, though not ſo named, from their not uſing the PECHD.

Some are of opinion, that the Picts were originally Germans, that they came to Britain from Denmark, others derive them from the *Pictones* in France; others from the Scythians, or Thracians; and in fine, others contend, with more propriety, that they were Britons, that they they ſpoke the ſame language, had much the ſame laws, cuſtoms and manners, and were by foreigners only called *Picti*. 'For,' ſays Abercrombie, 'what appellations they took to themſelves before then, no author relates; 'and he is of this opinion himſelf, and firmly believes, that the Scots and Iriſh were alſo Britons, and that they, as alſo did the *Picts*, came, but in after ages, by their denominations, becauſe the Scots highlanders to this day, neither deſign themſelves, nor thoſe that inhabit the lower parts of the country, *Scots* (though ſure enough true SCOTCH.)

But the name was not recited nor current till the days of Claudian, or rather before his

his time, as he flouriſhed about the year 390. And he takes it for granted that they were the ſame people, though they were divided by factions and tribes, and gave obedience to different Princes, with their various and ever jarring intereſts.

The SCOTS and *Picts*,' continues the ſame author, 'were ſo nearly allied to one another by blood, religion, laws, language, and neighbourhood, had, while they dreaded any danger from the South Britains or Romans, continued to cultivate a ſtrict and inviolate friendſhip, till the reign of Crathilinthus king of the Scots, in whoſe time they quarrelled about a hunting dog, which ſome *Picts* of the domeſtics, or retinue of the king THELARGUS, had ſtollen from a domeſtic ſervant of *Crathilinthus*. From this trifling circumſtance, ſays Buchanan, a bloody national war broke out between them.

This happened anno 273. But by the mediation of *Caruſius*, and ſome others, a peace was made at this time; but it broke again

again in the year 348, and thus both nations continued quarrelling until the grand Revolution, or rather total eclipſe of the Scottiſh Monarchy was affected about the year 359, as obſerved elſewhere.

This being 689 years after Fergus the Firſt, 413 after the firſt entrance of Julius Cæſar into the iſland, and 275 years after the full conqueſt of South Britain by Agricola in the days of Domitian.

Sir James Lauderdale remarks, that the Scots alſo were underſtood by the name *Picts*, whom king Kenneth had ſubdued anno 875, in Cumberland, eſpecially when he aſſerts, that Edward the Firſt, ſon to king Alfred, had the kings of the Cembrians, Scots, the Streg-welſh ſubjects to him as their ſuperior Lord; ſo that thoſe who in king Alfred's time were called *Picts*, were in king Edward's time called Scots. Sir James ſtrains every nerve to annihilate the name of the *Picts*, though it is certain from other hiſtorians, as well as common ſenſe, that they were *Picts*, and not Scots, who inhabited Cumberland. For the

the Scots had no time to ſettle in that country ſo early after Kenneth M'Alpin's conqueſt; and if they had, they would not have rebelled againſt their benefactor a few years only after taſting of his favours; but they were the diſcontented *Picts* who ſpurned at the government of the Scots king over them. And whatever part the *Picts* had in Cumberland fell to the Scots, by the deed of king Edmund's to Malcolm in 945; being only a confirmation rather than a new grant, eſpecially ſeeing Ingulphus, in his account of the battle of Brunford in 938, among thoſe who fought with Conſtantine king of the Scots, againſt king Altheſtane, he mentions Eugenius king of the Cembri, which was a very common name in Scotland, and of which we had many kings; and there never have been any Welch king of that name known to us. It is almoſt certain that Bede thought the *Picts* and *Scots* were one people, or at leaſt nearly connected. Theſe unconquered nations, againſt whom Severus built the wall betwixt Clyde and Forth, whom he reckoned the

the ancient inhabitants of the iſland, before the arrival of the Romans, and did not think their firſt arrival in the iſland was, (as others fooliſhly do) in the time of Maximus the tyrant, when the firſt of the three vaſtations of the Britons began: but as theſe vaſtations ended the war with the Scots, and Picts; when the Britons were expelled the north as ſoon as the Romans left it. So that the Scots and Picts were no otherwiſe *Transmarines*, but as they were ſeparated from the Britons, by the Forth, and Clyde Friths, with the wall of Severus, which made, as it were, a kind of iſland, as Tacitus remarks. Bede calls both *indomite gentes*, unſubdued people. Nennius alſo, ſpeaking of them, calls them *Picts* and *Scots* jointly; *quia Picti ab aquilone, et Scoti, ab occidente unanimiter pugnabant contra Britones.* The Picts from the north, and the Scots from the weſt, fought unanimouſly againſt the Britons; this clearly points out their natural connection, and their antiquity in Scotland; ſo that Bede was in the right in writing, that all the inhabitants of Britain

were *indigenes*, that is, ſprung up in the country; and none of them either *Picts* or *Scots*, lately arrived, as ſome vain fanciful hiſtorians have, without good authority, aſſerted: *omnem aquilonarum extremam inſulæ partem pro indigenis ad murum uſque capeſſunt*, namely, that the northern inhabitants, whether Picts or Scots, both being from the ſame origin, ſeized upon the country, as far as the wall, meaning the wall of Hadrian, as juſtly obſerved by Sir James Lauderdale, ſeeing that of Severus confined them within the iſle; but now they are broke out beyond theſe limits and advanced farther ſouth; indeed the confuſed account, which Camden gives us the country of the Picts, and Scots, not only marks their profeſſion as farmers or PEICHS, but alſo their affinity with the Scots; and Sir James Lauderdale likewiſe writes, that the *Picts* poſſeſſed from Galloway to Lothian, and from thence over Forth and Tay, to the Orkney and Shetland iſles, called Pentland Firth (from the *Picts*;) and when the limits of the nation were extended in Northumberland, the

the Picts went into the ſouth, and inhabited moſt parts of the conqueſt towards England, (leaving the northern parts to the Scots) as being more fit for labour, having their royal ſeat at Abbernethy. They left the Scots to enlarge their poſſeſſions, as far as the weſtern ſhires of Galloway, and and northwards in the highlands towards Inverneſs; lands only fit for paſture. Thus we find that the richeſt countries are allowed to be the property of the *Picts*, becauſe huſbandry was their profeſſion, from which the *Agnomen* was given them, and it is ſtill ſo applied in Gaelic; while the Scots are ſaid to live by paſturage of cattle, fiſhing, and hunting, a profeſſion more adapted to their genius, and from which they alſo derived the nick-name *Scode*. As the Picts had always the country, it evidently points out that they were the oldeſt, or parents, and the Scots, the younger people, and deſcended from them.

Sir Robert Sibbald, who wrote about the beginning of this century, muſt alſo give his opinion of the Picts and Scots, although

equally ignorant of the Celtic tongue with moſt other authors; and his ſentiments in order to make the Picts a Gothic people, he draws in Buchanan among the firſt to aſſiſt him. The opinion of Buchanan, ſays he, was that the Picts were Goths, eſpecially that tribe of them, of which *Argachocoxus* was the chief; for he poſſeſſed the country of Fife: but we find that Buchanan only imagines they were Scythians or Germans, not Goths, as at that time the inhabitants of Scandia were underſtood to be; *cum Picti ferre cutem variarent, ac diverſorum animalium figuris inſcriberent veriis erit quærere quæ gentes vel in Scythia, vel Germania regionibus, &c.*

It is admitted, that in a more extenſive point of view, ſome have maintained that Denmark and Norway were included; but that does not prove that the Picts were Goths, unleſs the whole Germans were ſuch, which proves too much. On the contrary, the language ſpoke by both diſproves the aſſertion.

Alſo

Alſo, Buchanan's argument of the Picts cutting figures on their bodies, is not more applicable to the Goths, than to many other nations; neither does Mr. Maule's *Coch*, that is, red, *in arguntocoxus*, add ſtrength to it; becauſe the word was unknown to the *Picts*; for the red colour is expreſſed in Gaelic, (the language of the *Picts*) by the epithat *dearag*, or *ruo*, which fully expreſſes the idea of the colour; thus Sir Robert Sibbald thinks he has fully proved his point; but he finds himſelf oppoſed by Sir Will. Temple concerning the origin of the *Picts*, in regard he brings even the Scots from Scythia, which Sir Robert denies, in as much as moſt of the ancient and modern hiſtorians agree, that the Scots came from Spain, and not from Scythia, and is offended with Sir Will. Temple, for miſtaking the Scots for the Picts; but Sir Wiliam's argument proves the affinity between theſe people; and he alſo maintains, that the north weſt of Scotland, as well as Ireland, were called Jerne, and that the Scots afterward divided into two nations; thoſe of the eaſt called themſelves

Scots Alabinich, and the reſt who poſſeſſed the weſt ſide, were called Scots Erin; and at whatever period it was, it is agreed that they ſubdued moſt of the country on their firſt entrance into Caledonia, and mingled with the reſt of the native Picts. They both continued long to infeſt the frontier parts of the Roman colonies in Britain, with great fierceneſs; and many various events; and would probably have made much greater noiſe, and impreſſion on the Romans, if the greater number had not been drawn over to Ireland by ſo great a drain, which they totally conquered, and long poſſeſſed.

Sir William differs quite from others reſpecting the Scots, and the population of Ireland; and his conjecture is no wiſe improbable, nor impoſſible to be nearer the truth concerning Ireland than Sir Robert's, with ancient and modern hiſtorians, who join in ſentiments with him.

From all of which it appears, that Mr. Pinkerton is not ſingular in his conjecture concerning the Picts of Scandinavia being the

the anceſtors of the Scots Picts, and he only joins them in their miſtake.

When undiſputed authority cannot be produced, every man is left at liberty to form conjectures for himſelf; and each generally define ſuch *epithets* as they handle according to the language beſt underſtood by them, whether agreeable to the ſubject which originally give them birth, or not; thus the Romans knew of no word more like *Pechs* than *Picti*, and Mr. P. knows of no Gothic term more anſwerable than Piks, yet without once informing us, what theſe Piks meant in that language, or anſwering why it was applied to ſuch people, he gives out that theſe were anceſtors of the *Pechs*. I am well aware that the ſame objection may be ſtated againſt my own account alſo, as being only a conjecture; but I affirm that the living language places what I have ſaid beyond a conjecture, and eſtabliſhes a poſitive proof of its certainty—and had other competent judges of the Gaelic language reflected ſeriouſly, they had made the ſame remarks on the expreſſion, as it marks out in forcible

ble terms the very object which gave riſe to the *agnomen*, particularly as the *Celtic* tongue is unalterable, and the terms uſed by the Romans, are as well known now, as they were then to the natives; and it is a weak argument which Sir Robert Sibbald uſes to convince the inquiſitive reader, that the Goths were the Picts, merely becauſe old Anglo-Saxon Scoticiſms are to be met with through Fife, and along the German coaſt, on the ſouth of the Humber.

For the word Fife itſelf is Gaelic, and is not derived from Fifus, or Veach; and moſt names of ancient places over all Fife is well known to be Gaelic, and were affixed long there; and in moſt places over all Britain before ODIN, the laſt king of that name, with his Goths came to Scandia, as that time is pretty well known, or even before the Saxons were heard of. Procopius alſo, who writes the hiſtory of the Goths, gives an account of a conference between *Beliſarius* and ſome of the Gothic ambaſſadors, who were ſent to him, and from this ſpeech Sir Robert Sibbald takes occaſion to announce, that the

Picts

Picts were Goths, but with little ſhow of reaſon, as appears from the words themſelves. The Goths ſay, *Siciliam tantam tamque divitem vobis permittimus, inſulam, ſine qua ne quidem, Affrica tuta poſſeſſio. Nos inquit, Beliſarius, vero Britanicum haud paulo majorem Sicilia et Romani antiquitas juris largimur Gothis.* Now, ſays Sir Robert Sibbald, where were the Goths in Britain which Beliſarius ſpeaks of, if they were not the *Picts*?

Here the Baronet, to ſerve his purpoſe, makes a large ſtride in favour of the Goths; for, *largimur Gothis* may rationally be taken in the ſame ſenſe with *Siciliam permittimus Romanis*, that is to ſay, we Goths make over Sicily to the Romans, or to you in their name; and the general, on the other hand, beſtows Britain on the Goths, whom the ambaſſador repreſented; not that the Goths were then in poſſeſſion, but might come after the agreement was ratified; beſides Beliſarius could only mean a part, not the whole of Britain, as it would be abſurd to imagine that the Romans would make over

over two kingdoms for the paultry iſle of Sicily, he therefore only means the Orkney, or Long Iſland in the Hebrides, either of them were equal in extent to the iſle of Sicily, and which the Goths frequently invaded, and ſometimes poſſeſſed them for a time; neither of which, properly ſpeaking were valuable to the Picts, and not ſo much occupied as the eaſt were by theſe people. Hence we may conclude, that Sir Robert is in a miſtake reſpecting the meaning of the ſentence, and that the *Picts* are not underſtood to be Goths by this tranſaction of *Beliſarius*, much leſs did they ſpeak the ſame language.

And this is not the firſt inſtance which might be pointed out, where authors, ancient as well as modern, have either perverted, or miſunderſtood the ſubjects they handled.

For *Tacitus*, who is almoſt looked upon as the ſure ſtandard to be depended upon by moderns, hath erred, from miſinformation, or ignorance, as already in part remarked above, when treating of the expedition of Agricola, and even confeſſed by himſelf; he

tells,

tells, cap. 45. that Agricola was dead four years before he wrote his account of the ſixth year's expedition of his father-in-law into Caledonia, and that he had his information from thoſe who ſerved under him, and had not marked the circumſtances of time exactly.

For Agricola, in his ſpeech before the laſt battle with Galgacus, ſays, that it was the eighth year; *Octavus annus eſt commilliones, &c.* of his expedition; and therefore the fight in his camp, behoved to be on the ſeventh year, yet Tacitus places it on the ſixth year, cap. 26. *cum interim, &c.* This marks out how cautiouſly we ought to read his followers in all points, when he himſelf hath been miſled.

Agricola, being apprehenſive of a general inſurrection in this large and remote country beyond the Forth, ſent forth a fleet, as above remarked, to try the creeks and havens of that extenſive country, on the ſixth year of his lieutenancy, where the *amplas civitates* were (ariſing ſecretly from the antiquity of its inhabitants, who had long time

to

to enlarge them); and Julius Cæſar confirms this truth in his Gallic war, lib. 5. when he mentions the antiquity of the inhabitants of north Britain, who, he ſays, were ſo ancient that they thought themſelves they were the *Aborigines*. Diodorus Siculus, in his *Bibliotheca*, is of the ſame opinion: and Eumeneus the panegyriſt, preferreth the actions of Conſtantine in Britain, to the exploits of Caeſar. He ſheweth that the Picts were in Britain long before Ceaſar's time, in theſe words: *natio etiam adhuc rudis et ſoli Britanni, Pictis modo, et Hibernis aſſueta hoſtibus adhuc ſeminudis, &c.* When Beda writes that the Picts came from Scythia, and this affirmed by Mathew of Weſtminiſter and many others, yet, ſays Sir Robert Sibbald we are to underſtand the European, and not the Aſiatic Scythia; the Baronet gives it this term, leſt the PECHS ſhould be older than the late Goths; but we muſt allow Beda to mean the northern Aſiatic Scythians; ſeeing, according to Pliny, lib. 6. cap. 13. *ab extrimo aquilone* is mentioned, and lib. 4 cap. 12. he adds, that the Gætæ, Daci, and Sarmatæ

Sarmatæ, and even the Germans, were called Scythians, and it is not doubted but theſe came from Aſia originally; in one word, the more one ſearches after the truth among the different, diſagreeing authors, the more he perplexes himſelf, and muſt leave others uncertain who to rely upon among ſo many diverſified opinions; it is therefore more ſafe to rely on common ſenſe, the conſtant practice of both *Picts* and *Scots*, who agree in their manner, in almoſt all circumſtances, with a ſtrong ſupport of a living ancient language to illuſtrate what otherwiſe might for ever lie buried in oblivion; before we depend on men who are ſtrangers to that tongue, without which we cannot hit upon the real truth concerning theſe ancient people.

Beſides, no other conſiſtent account can be agreed upon among hiſtorians, nor the place from whence ſuch people could come to north Britain, with even probable certainty, as moſt of them diſagree in this particular: for we have already ſeen what Beda and others ſay. Beda, in his eccleſiaſtical hiſ-

tory

tory maintains, that they came from Scythia firſt to Ireland; Tacitus conjectures they came from Germany; Stillingfleet, in his Origin of Britain *, pretends to bring the Caledonians from Scandinavia; and Camden himſelf differs from Bede †, by ſaying, that the language of the *Picts* was a daughter of the Germans, and Mr. P. brings the *Piks* of Norway (inſtead of the PECHS) from the northern country. In the midſt of ſuch jarring diverſity of opinions, and each party judging themſelves in the right, though all of them equally remote from certainty, whether in this caſe is it not the ſafeſt mode (as above) to rely on the firm ſupport, the preſent practice and living language of a people, who moſt undoubtedly derived both from their anceſtors, the ancient PECHS of Caledonia; for theſe were not named *Picts*, but PECHS, as they ſtill are from their implements of labour, the above PECHDAD in particular; rather than hunt up and down, through all Europe, and Aſia, in ſearch of an imaginary people, no where to be met with any

* Page 446. † Page 1468.

degree

degree of probability, much-leſs of certainty that can afford a ſatisfaction to an inquiſitive mind in ſearch of truth to reſt upon.

The *Agathyrſi* from Scythia painted their ſkins, as did the *Arii*, the *Geloni*, the *Scythi*, yet none of them were called Picts; *cæterum Ariique, &c.* *

Camden, at length, thinks that the *Picts* were the ſame people with the Britons. If he does not mean the Welch, he is in the right, for the language and native hatred which formely ſubſiſted between the Welch and native Picts plainly indicate them a ſeparate people; and Father Innis attempts to prove that they are the ſame people (*i. e.* the PICTS) with the ancient Caledonians.

Nay, among the vulgar, common tradition confirms this; they imagine that the Pechs, though inviſible by day to men, could perform any hard piece of labour, as thraſhing, or building walls, and houſes, or any difficult job, by day light, only for the paultry reward of a little food left for them in ſome

* Tacitus, Cap. 43.

ſecret

ſecret place, with proper inſtructions, and ſuppoſed to be heard by the poor Pechs; this faint idea of their ingenuity goes a great length to eſtabliſh the above facts, even though none of their labour had reached our times.

In latter times the Pechs were called BROWNIES, in Gælic *Broinech*, ſilly people, a kind of Sorners (*Cernachs*), for concealing themſelves under caves like foxes, that infeſted the country, and forcing honeſt men to feed them with the beſt proviſion in their houſes; and on that account were a terror; and the name, though corrupted, continued to alarm the vulgar; in the Hebrides theſe are called *Gruagaichs Gruag feachd*, a hairy-headed banditti, or a force of men, without caps or bonnets, who concealed themſelves in ſecret glens and woods all day, and broke in upon defenceleſs inhabitants to prey on their means, as opportunity offered; and the name of that band of robbers is a terror even to this day, and the credulous affrighted perſon gives out that the *Gruagach* is ſtill at times ſeen in wild dangerous deſarts.

Mr.

Mr. Martin calls theſe *Brownies*, ſturdy *faries*, who, if they were fed and kindly treated, would do a great deal of work; 'but now,' ſays Johnſon, 'they pay them no wages, they are content to labour for themſelves.'

Along with theſe different names they were, in after ages, called *Gruinnich*, in Gaelic, *Cruinneach*, aſſemblies, from their meeting together at any publick occaſion either for war, or any other neceſſary employment; theſe appellatives were, and are ſtill given to the PEIGHS, according to the countries they reſided in, and the neceſſitous circumſtances they were forced to aſſume; if they met with friendſhip, they became uſeful members of ſociety, if not, they were forced to become hoſtile.

The PEICHS, at leaſt their deſcendants, are ſtill in North Britain, and they were never totally deſtroyed; as ſome writers fooliſhly affirm them to have been all cut off by Kenneth Mac Alpin, who ſubdued theſe people, and united them, and their kingdom to that of his original Scots dominion; but the PEICHS were a formidable people

long after this period, as may be ſeen from what they ſpake at the battle of Standard, from the following account: About the year 1138 old Robert the Bruce, grandfather to Robert, the king of Scotland, was ſo hurt at the dreadful ravages, which the country people ſuſtained by theſe wars, that he melted into tears, when pleading with the king, to compaſſionate the melancholy circumſtances of his ſubjects, and to put a period to it, inſomuch that king David himſelf was much moved by his interceſſion before the battle of Standard was fought, and almoſt dreaded the conſequences of a ſhameful retreat, in caſe he was worſted by the enemy, which actually happened as the good old gentleman foreſaw. Thoſe who maintain that all the Picts were deſtroyed by Kenneth Mac Alpin, a circumſtance very improbable, and would, if true, be equally impolitic in a wiſe conqueror, they do not advert that the Picts of Galloway were ſo powerful at this period, (near 200 years after the overthrow of the Pictiſh kingdom) that they inſiſted on the right-

hand

hand, and claimed it as their right over the Scots, being always their right according to their ancient cuſtoms; but though the king was obliged to grant their demands, yet they loſt the victory, becauſe they were ſo much elated after their ſucceſs at the battle of Clitherow, that they over-valued their own proweſs, and deſpiſed the enemy too raſhly. It is remarkable, ſays Dalrymple, that the different Engliſh hiſtorians calls theſe men of Galloway, *Picti, Scoti, Galwenſis, Loenenſis* *, *in fronte belli erant Picti* †. *Acres Loenenſium qui gloriam premi ſitus, a rege Scotorum invito præripuerent* ‡. Thus we find that David king of the Scots, was forced againſt his inclination to yield their ancient right of leading the army into battle, a plain proof that the Picts were very powerful at that time, and that the Scots were only mixed with the Picts, who ſtill remained in their old poſſeſſions in

* T. Haguſtald, page 262.

† Page 322.

‡ Huntington, page 288.

the ſouth, and by no means totally diſtroyed by Kenneth Mac Alpin, about the year 838.

'Mr. P. maintains that no Druids inha-
'bited beyond the preſent north Wales on the
'north, and the Garone, the boundaries of
'the Celtic *Gauls*, in the ſouth.' He muſt not however imagine that people will be ſo condeſcending as to believe his *ipſe dixit* alone, againſt all traditions, and the preſent common language of Scotland, that mention the large and leſſer circles of large erected maſſy ſtone temples of the Druids; and even the preſent Chriſtian churches in the highlands are named *Clachinn*, after theſe ſtone buildings called *Druidical* places of worſhip; and going to church is commonly expreſſed in Gaelic, *bhel u dol don Chlachan*, literally, are you going to the ſtones, and not *bhel u dol don Eaglaiſh*, (*i. e.* church).

Had Mr. P. ſeen and heard the awful reſpect paid to theſe noble monuments, he certainly would have expreſſed himſelf leſs dogmatically on that head. *Tacitus* mentions

tions the *Druids* of the iſle of Mann, and it is certain the ſame religion extended over all the other Hebrides, of which MONA was the ſouthernmoſt. Tacitus repreſents the women, as acting the part of furies in defence of their religion and temples: *in modum furiarum veſti ferali crinibus dejectis facæs preferebant, Druideque circum preces diras ad cælum manibus ſublatis, fundentes*; and had Tacitus ſeen the four grand temples at Callariſh in *Lewis*, he would have left an elegant deſcription of theſe unequalled piles.

But it is a great misfortune to North Britain, that there, as well as in all other places on the north-weſt, almoſt all the authors who have attempted to hand down this hiſtory to poſterity, were ſtrangers to the places, and depended too much on miſinformed authority, and of courſe the whole of them have fallen ſhort of the truth; nay, even the Welch, and Iriſh, as well as Engliſh have failed egregiouſly in this particular.

Theſe indeed attempt to give an account of the eaſt ſide where the ſcene of action

lay; but for the north-weſt, their intelligence is uncertain, and equally inaccurate, owing to their ignorance of the country, being both remote, and forbidding, and of courſe in their eye leſs intereſting.

This was particularly the caſe with *Tacitus*, who neither viſited, nor lived in Britain, though he writes thus ignorantly from Italy. He is the univerſal ſtandard of appeal reſpecting the hiſtory of Britain; how would any modern Italian be laughed at, if in this age he attempted any ſuch, and yet his information might be as perfect as that delivered to Tacitus, or even to Cæſar, who never travelled north of London for perſonal information.

And what then can be expected from authors leſs accurate, and many of them more ignorant, and worſe informed, for want of proper information; while the ſame language that taught Cæſar, and afterwards Tacitus to give the information, ſuch as they handed down to us, is not only deſpiſed now, though the ſame as then, but the very people, who have preſerved this noble monument

ment of their antient antiquity, and that too for the honour of Britain, alive, are called ſavages, for this piece of good ſervice, by Mr. P. and even overlooked by ſuch as ought to have dealt more tenderly by them. But for any thing *Tacitus* ſays to the contrary, we may ſafely affirm, that *Druidiſm* was as firmly eſtabliſhed over all Britain, as the Chriſtian religion is at this day over the ſaid country: it is therefore folly to argue againſt any perſon that denys an opinion almoſt ſo univerſally received, and impoſſible to be overthrown by rational principles, and ſound argument. 'The Celts', ſays Mr. P. 'from 'all ancient accounts, as well as preſent 'knowledge, were, and are a ſavage race, 'incapable of labour, or even rude arts, as 'are the Fins.'

This railing man produces none of theſe inſtances or authorities in ſupport of this malevolent charge; an inſult to a whole nation, and ſo contradictory to the general known character of theſe brave people, in whatever department they have been employed, whether religious, civil, or military.

The Celts on all occaſions on the contrary, have diſplayed uncommon abilities, and have been allowed to excel either in the pulpit, at the bar, or on military expeditions, and the province of phyſic and hiſtory is in a manner given up to them.

After the rebellion forty-five, that great ſtateſman the late Earl of Chatham underſtood that, in order to ſtrengthen the hands of government, it became neceſſary, not only to knock of the fetters with which the former miniſtry had impoliticly bound up thoſe haughty inhabitants, than which nothing could be more improper, as was formerly remarked by Caſtelnau, the Frenchman, who, in the time of the queen regent of Scotland, had much opportunity to penetrate into the real genius and diſpoſition of theſe people, and pointed out the manner of gaining upon them, that their affections and loyalty might be ſecured. He ſhewed the difficulty of forcing ſuch men, as the Scots, to act contrary to their conſciences. 'They are,' continues he, 'a fierce, headſtrong, and warlike nation, and never to be reduced

reduced by force, except they are quite deſtroyed, which the ſituation of their country renders almoſt impracticable: beſides, obſtinate ſpirits are ſooner to be gained by gentle than violent meaſures *. Upon this hint Mr. Pitt improved with great advantage; and accordingly gained on them by his wiſdom, and ſuperior ſkill, in his application of lenient meaſures, to reconcile them by proper and conſiſtent incitements: for, it is well known, that that great man, who knew men and manners well, inſtead of uſing theſe people by a ſupercilious contempt, and diſtant neglect, tempted them with high offers of preferment, and pointed out the way to honour, both in church and ſtate, as their reſpective worth and merit entitled them, after they had placed themſelves under the royal ſtandard.

Accordingly, this kind and prudent ſtep had the deſired effect; and on trial that ſtateſman was enabled to declare pub-

* Chap. vi. p. 68.

lickly

lickly with patriotic boldneſs: 'I ſought for merit, and in the north I found it.' So true was this ſaying, that the brave general Wolfe, and others, wiſely placed no leſs confidence in their faithfulneſs, than ſecurity in their unſhaken firmneſs and courage, when fighting againſt the enemies of their king and country in the plains of Montreal, when led on to the attack of Quebec, in the American war immediately before the laſt.

A gentleman from thence remarks in his letter to a friend, and launches out in praiſe of the highlanders, in words to this purpoſe: 'How proud would you be of the Britiſh nation, did you but ſee the bravery of the highlanders in their attack on Quebec, and with what formidable rapidity they ruſhed forward into action! My God! theſe undaunted breechleſs fellows made the very walls of the city tremble and fall before them! Methinks I ſee the French fly by hundreds at the very ſight of a plaid. It is to be hoped that government will reward thoſe brave heroes who are the bulwark of the

the nation, as well as the pride of their king and country.'

This inſtance is but a faint account of their general ſpirit. Let us now look out for a particular one: and the inſtance that ſtarts to my eye happened at the attack of Nieuport, as mentioned in the public papers of the 6th of November laſt, and told as follows: 'We are happy in recording an inſtance of heroiſm in a common ſoldier belonging to the 53d regiment, in the late attack at Nieuport; when the French preſſed forward, he received a wound in his left arm; he ſaid it was not worth the notice; ſoon after, a muſquet-ball was lodged in his thigh; he received another in his leg; yet ſtill he refuſed to retire, ſaying, he would never deſert his brave comrades as long as he could draw a trigger. In a ſhort time after, he received a fourth ball, which went throw his head.' The name of this brave man was Duncan M'Lean, a Scotch highlander. Methinks that even this inſtance will make Mr. P. bluſh, unleſs his face is ſteeled againſt ſhame.—

Here

Here is true bravery, and common to moſt of the highlanders, who value themſelves leſs than their honour, a quality they are well known to keep ſight of, in the hour of cauſe, &c.

Much older than the above period we hear of the bravery of the Scottiſh nation. The Engliſh hiſtorians record, that, after the Scots had gained a victory at Bannockburn, over ten times their own number, being only 30,000 ſtrong, in the year 1314, they ſtruck ſuch terror among the enemies, that Thomas Walſingham frankly owns how the Engliſh, or as Mr. Echard is pleaſed to tranſlate him, the unhappy borderers became ſo diſheartened, that a hundred of them would fly from three Scotch ſoldiers.

But in defiance to facts and experience, this common adverſary (as if under pay) has worked his whole wrath againſt the hardy inhabitants of the mountains, without any regard to rank, diſtinction, or merit; and has laboured to cover them all over with ſuch an infamous garb, as his own malevolence alone could manufacture, conſequently

by

by no means befitting theſe generous, brave, and hoſpitable people.

Mr. P. ſpeaking of the antiquity of the Picts, remarks 'that ſingle erect ſtones are 'ſepulchral memorials, or boundaries; there 'is no authority,' continues he, 'and no rea-'ſon to believe that the Celts ever uſed to 'raiſe hillocks over their illuſtrious dead. 'The plain *Cromleachd*, or little heaps of 'ſtones, were more convenient to their ſa-'vage indolence.'

The *Shians (i. e.* Dunipacis) or mute hills, were ſure enough raiſed before the Romans entered among them.

And it is clear, from the ſpeech of Galgacus, that their manners, in theſe days, were no leſs refined than that of the Romans, who were rude enough to call them barbarians in common with all other nations, who would not ſubmit to theſe tyrannical people. Therefore, unleſs Mr. P. condeſcends on the time when, and the place where, the people whom he calls ſavages were in that ſtate (as at preſent they are not ſo), we muſt tell our readers, that the

the epithet offered by P. proceeds from a heart overflowing with malice, and ſuch as the Engliſh language has not epithets of reproach ſufficiently ſtrong to expreſs our abhorrence at ſuch men who are capable of inſulting the public ear with ſo much infamy; are therefore unworthy of notice.

But, as uſual, we muſt remark his ignorance of the Celtic tongue; when he calls *Cromleac*, a little heap of ſtones, whereas the *Cromleach* is a large flag laid horrizontally, not indeed always over a grave, as will be ſeen anon, but uſed for an altar, as the name declares.

There are erect ſtones uſed at burials, as certain marks of diſtinction, and thoſe are to be met with every where; particularly at Barvas in Lewis, there is a ſtone named *Clachntruiſeal*, ſeventeen feet erected above the ground, and ſix feet under the earth, and faſtened ſtrongly by other ſtones at the bottom to make it firm. And Mr. P. is aſked, what are the *Torrs* and *Nods*, or *Nads*, but burrying-hills? *He chean ſo nod*, his head is under the ſod, or in the earth.

earth. The other hillocks are to be met with in a hundred places; and a man's going to the *Torr*, is equivalent to a man's going to a burial; and this is indeed the common manner of ſpeaking on theſe occaſions over all the north-weſt of Scotland.

But to return to the *Cromleachd*; better reading *Crow leachd cow*, altars, or flags; when ſpelt Cromleachd, the ignorant readers miſtake it for bowed flag, whereas in Gaelic the *mh* ſounds as *v* in Engliſh; that letter is wanting in Gaelic, *e. g. (Cromh-leach)* Crovleachd; and this hits exactly the idea that Toland had concerning it. '*Cromleachd*,' ſays he, 'were large altars, or cow altars, on which cows and oxen were ſacrificed; by them lies a great ſtone by way of pedeſtal for ſome divinity, perhaps for Jupiter, (or idol *Crom chruach*.')

There is a *Cromleachd* in Navern pariſh, in Pembrokeſhire, ſtill eighteen feet high; and nine broad; and by it lies a piece broken off ten feet long, more than twenty oxen could draw *.

* Toland's Collection of ſeveral things. Muſeum.

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The ſituation which is generally choſen for the *Cromleachs* is judicious, and nothing is more exact than the plains of ſome of them; which ſhew that thoſe who erected them were very ſolicitous to place them as conſpicuous as poſſible. Sometime this flat ſtone, and its ſupporters, ſtand upon the plain natural ſoil and common level of the ground; and at other times, it is placed on the ſummit of a barrow made either of ſtone or earth. It is ſometimes placed in the middle of a circle of ſtones; and when it has a place of that dignity, muſt be ſuppoſed to be erected on ſome extraordinary occaſion. It is more generally placed on the edge of the circle, eſpecially if there is a ſtone erected in the middle of the circle, as may be ſeen near Callariſh, in Lewis. There are many of them in Cornwall; and from their rude ſimplicity they ſeem to be Druidical monuments; a ſtrong proof that the order of Druids is of old ſtanding. The fields on which they ſtand in Ireland are called *magh ſleachd*, that is, fields of worſhip; and they derive their authorities from their being

being worſhipping in the plains (of *magh ſleachd*) the very day that the *Tighernmas*, king of Ireland, and firſt author of idolatry, died in the 3034 year of the world, when they were ſacrificing to *Cromh Cruach*. No nation can come up to the Iriſh in point of exact chronologies, but their authorities are diſcredited in many particulars, and juſtly.

This accurate piece of Iriſh intelligence is further coroborated by Tolland's giving an account of *Cromh Cruach*, which, he ſays, is a heap of crooked ſtones in their natural ſtate. That being the moſt famous idol of Ireland, it ſtood in the middle of 12 obeliſks on a hill in Brigtin, in the county of Cavan. It is ſaid to have been covered with gold and ſilver, (a ſingular account of one ſtone; but paſſing this,) quere, whether is not the *Cromh Cruaich*, i. e. the creator of cows, the name given to this grand idol, the ſame with the creator of heaven and earth, alſo meant under this ſymbol, and a proof that the Druids firſt worſhipped the only living, and true god?

Borlaiſe, however, maintains that the *Cromh leachd* were not altars, and adduces ſeveral reaſons to prove them to be ſepulchral monuments, becauſe ſome of them are 17 feet high, others not large, nor flat enough for ſacrificing upon them, and of courſe he he is decidedly of the opinion that they were the *Kiſt vaine* (or rather *Kiſt bharu*, dead coffins) being an area of about the ſize of the body, encloſed by ſide ſtones pitched on end, without any covering ſtone, except the large flat *cromleachd* on the top.

Beſides, the *Cromh leachd*, adds he, is often ſurrounded with barrows, where moſt of the dead were anciently buried, and no ſmall reaſon to think that the *Cromleachd* was ſet apart for the more honourable dead.

But this far fetched reaſoning, however plauſible, does not deſtroy the probability of ſome of the more low, and large ones being uſed for cow altars, thoſe within circles eſpecially, as obſerved above; thoſe ſtones erected on high pillars may, indeed, have been made covers for their great princes, and heroes, as at preſent we ſee many ſuch in church-

church-yards which certainly were not called *Crov leachds*, or cow altars originally; becauſe the true Gealic names of ſuch mean *Crudh leachds*, image ſtones, viz. grave-ſtones, with images of armed men engraved upon them, as *Grudh* ſignifies an image or figure; and many ſuch are to be ſeen at Weſtminiſter, and in moſt ancient churches and chapels where perſonages of rank have been interred: and there are few church-yards over all Britain and the iſles, where ſuch are not to be ſeen in great plenty, moſt of which are raiſed high, either upon pillars, or other buildings for the purpoſe of preſerving them from ſinking in earth, or from being broken by accidents; to preſerve the memory of their friends from oblivion as long as poſſible, and to perpetuate from generation to generation the antiquites of families in the bounds where theſe and ſuch monuments are, or were raiſed.

Thus we may juſtly obſerve no wiſe man will attempt to entertain the world in a language of which he himſelf is no competent judge. One truely feels for Mr. P. and is at a loſs whether to pronounce him

an object of pity or contempt for exposing himself so unguardedly to the severe lash of the injured.

Mr. Martin, indeed, on whose authority he sometimes depends, has given a very just description of one of the temples in Lewes, though it is since much hurt by a neighbouring Goth, who has dragged the stones from it to make lintels and other uses for new houses he is building. And it is to be hoped, that Mr. M'Kenzie would put a stop to such sacrilege for the honour of his country.

Dr. Macpherson says, the circles of stones so often mentioned by Ossian, and so frequent in the north Rhudes, were the work of the *Pictish Druids*; and though simple in their construction, are not unworthy of the curious; they were the temples where the priests employed by our ancestors, in the service of their idols, perfomed the most solemn offices of their superstition. Still the people agree in calling the circles holy places, and sometimes holy temples, nor will they in general allow the least stone in these temples to be touched, lest they should disturb

turb the genius of the place; however there is no general rule without ſome exceptions; and in Callarniſh we meet with one of theſe.

The Druids, as prieſts dedicated to the ſacred office of religion, muſt have had temples; as men, they muſt have had houſes, for the habitations of the better ſort; as they were abſolute judges in every caſe of importance, they had their forums, or ſeperate courts of judicature; as the firſt claſs of nobility they were certainly buried, eſpecially the chief Flamins, with ſome diſtinction, and conſequently muſt have had ſepulchres, the moſt remarkable, which the time they lived in afforded.

Now as all theſe things were intended for the uſe of poſterity, as well as the age that erected them; it is no wonder that many of them have ſurvived the fate of their ſuperſtition; but as the country improved and became more cultivated, many of theſe ancient monuments were doubtleſs applied to other uſes as building, for which reaſon few of them are now to be ſeen near great cities and towns. However, in the rocky

hilly countries, and retired places, ſuch as the highlands and iſles of Britain, many of them are ſtill remaining.

The Druids and other great perſonages unqueſtionably built their apartments, it is very reaſonable to ſuppoſe, and their principal prieſts and great men had grave ſtone vaults (*Kiſt vane*) placed in them, ſays Borlaiſe, where the aſhes were collected, either near ſome place of worſhip, or adjoining their dwelling houſes, without any other note of diſtinction or rank; and ſometimes they built barrows over their urns; as theſe are to be met with almoſt in every country; this accounts for the Cairns, mentioned by Dr. Mac Pherſon, having burnt bones and aſhes in the urns; and yet the Cairns are not applied to the uſe of ſepulchres ſolely, but to other purpoſes alſo, as reſidence for families to ſecure them from the inclemency of the ſeaſon in theſe cold countries, with a kind of little burying chapel within, or cloſely adjoining to them; and their keeping urns in their dwelling houſes, with the relicts of their friends, are neither more ſtriking, nor impolitical in the Druids, than in Chriſtians

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keeping arms, teeth, and other relicts in more modern times by way of reſpect, and other pretended uſeful purpoſes, as is well known to have been the caſe in their palaces and inferior houſes over all Europe; is to the Chriſtians even yet.

But the Dr.'s, I mean Mr. Martin's, authority in many things, on account of his extreme credulity and his unbounded curioſity, ſhould be carefully examined before his whole account of the iſles ſhould be adopted as of undoubted authenticity.

Who can believe his narrative of the Scheanachies ſhutting their doors and windows for the ſpace of a day, with a large ſtone lying on their bellies, and their heads covered about with their plaids, pumping up their brains for rhetorical encomiums, embelliſhed by Mr. P.; for, without ſuch unnatural exertions, even at this day the bards and common people in theſe iſles will make encomiums and ſatires extempore, tho' not their daily profeſſion. How much more could a learned, able, and experienced bard,

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one ſet apart on purpoſe on account of his ſuperior abilities be able to entertain his audience, without throwing himſelf into the ridiculous and diſtreſſing attitude, in which he is repreſented before his powers of poetry could be exerted.

We cannot believe that he ſaw the grave in the chapel of Sanda in the Orkneys, 19 feet long, with the large back bone; nor the large lunar ſtone at Scalpay, that advanced and retired according to the increaſe or decreaſe of the moon; the author avers this to be falſe from his own knowledge, having reſided for years on that iſle and neither ſaw nor heard of ſuch a miracle, much leſs of the ſtrange prodigy at Rowdle, nor the ſtory of the ſeals and ravens, which never was believed: the ſingular oddity at Rowdle, called St. Clement's blind man, is ſaid to have loſt his ſight for two days at every change of the moon; nor the regular coupling of ſeals, and their ſagacity at finding out the brute that would venture to take advantage of the female, in the abſence of her mate with his terrible revenge by leaving the ſea red with the

the blood of the aggreſſor, and that the ſeals made their addreſſes to each other by kiſſes; indeed the natural (not artificial) cave of *Ullard*, and two wells in it, where one man might defend himſelf againſt a thouſand, as it has a perpendicular rock of 20 fathoms immediately before the mouth of this cave, which is truely natural, is fact, and the only part of the narrative that may be depended on.

It is to be ſeen near the ſummit of a high hill, called *Ully-bheal* in *Harris*; nay, *Tolland* alſo has been impoſed on reſpecting the two ravens at Walay, and other two in Berneray, and as many in Troda to keep theſe iſles clear of more of theſe carnivorous birds, and the eagles in Lewis that were poſſeſſed of ſagacity enough to keep their own country free from damage.

Read, to the contrary, Lanne B.'s Travels in the Ebudæ, and there it will appear that all theſe places are infeſted with thouſands of theſe birds; that M'Kenzie in particular gives half a crown for each of their heads, to any of the inhabitants who kills an eagle or raven; and the above humourſome things were the groſs

groſs impoſitions of the accute, but ſarcaſtic inhabitants, who wanted to ſatiate this uncommonly curious gentleman with romantick farces of their own fertile imaginations, which the unwary Dr. believed for truths, and vended them to others for facts and Mr. P. lays hold of this gentleman's authority when it anſwers his purpoſe of ridicule, or wants to miſlead his reader; but few of them, it is ſaid, believe Mr. P's account, as his violence has damned his works, and diſappointed his hopes of ſucceſs; ſo that his own words may be repeated to him, as he did to the Macphersons; tho' ready to vent improper authorized falſehood, and lyes, there is no danger from them; for as folly is the cauſe of villany, ſo alſo of detection.

'Our poor Scots antiquiſts are enemies to 'the Piks,' adds Mr. P.; 'it is their trade to 'fight againſt authorities, truth, and com-'mon ſenſe; on this occaſion being ignorant 'of the grand features of our hiſtory, that 'the *Piks* were a Gothic people, they have

'blundered

'blundered in utter darkneſs, and had re-
'courſe to abſurd ingenuity.'

Mr. P. is not aware that reaſon, and not railing, generally convince the ſenſible reader; and with this we leave his Gothic Piks to his own management, until ſomething like reaſon is advanced by him to enforce his argument, and ſhall follow him to the Ebudæ, a place well known to the author, though not to Mr. P.

'Anno 240, Solinus wrote that the 5 Ebu-
'dæ iſles are ſeparated by narrow channels,
'(this is an undoubted fact) but when he
'mentions *Rum*, *Skye*, and *Tyrie* among
'theſe,' he betrays great ignorance of the country, for ſome of theſe iſles are 70, or 80 miles from the Ebudæ, and the neareſt of them 24 computed, or 36 Engliſh miles diſtant. Mr. P. affirms, 'that Richard
'means the ſame thing in his deſcription of them, viz. *Lewis*, *N. and S. Uiſt*, *Coll*, *Tyrie*, *and Skye*; this ſpecimen may point out how cautious people ought to be in truſting to miſinformed authors, when even theſe geographers are ſo wide of the truth.

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The five real Ebudæ are *Lewis*, and *Harris*, the two *Uists* and *Barray*.

These are divided by small channels of eight miles across each of them. There are four islands in Uist, twelve hours out of 24 each day; as Valay, North Uist, Benbecula, and South Uist, and the other twelve hours the country is one continued space of *terra firma* where horse and foot passengers travel on dry land. Three large sheets of sea cover the channels during the flux, and full tide, that any vessel might sail over each, and at ebb-tide the hard bed of sand becomes a pleasant passage for horse or foot passengers.

'A native of Iceland, Mr *Thowrglin*, professor of history, informs me,' contues Mr. P. 'that the very date of erecting these circular monuments, meaning the Druidical temples, and their uses, is contained in the annals of the old laws of the country; as well as their names in popular mouths, namely Ting, a court.

Tacitus mentions groves, it is true, but these were used to burn the sacrifices, where peats

parts were not convenient. The *Druids*, according to Borlaise and most other authors, chose groves to worship in, as the Canaanites did. 'The *Druids*,' says he, 'though the strictest of all sects, carried it into excess, performing their sacred rites, not in houses, but under consecrated oaks.' No generally received opinion is more falsely founded, than that the *Druids* retired under groves and secret recesses to worship their divinities. The very reverse is apparently is the fact over all Britain, and Scotland in particular; because there, instead of groves, the *Druids* pitched their temples in the plainest open flat fields, where wood could not grow for want of soil; and in the island of Lewis, the grand arched Druidical temple, and all others around it, are planted on plain deep moss, and each of them enclosed with a circular sunk fence, still visible, cut around them, to keep off cattle from treading on the hallowed ground; and all this behoved to be done long after the woods were fallen, as the

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ſtone pillars are ſunk ſix feet deep in the moſs, and theſe firmly ſupported by ſtones.

The Greeks, with their fooliſh Drus, *quercus*, ſignifying oak, believed that to be the name, in ſpite of the real *Gaelic* word, *Tru* or *Truo*, a ſervant or ſupplicant of the Divinity, and known ſtill by that name in the Chriſtian worſhip; and the Divinity is commonly addreſſed by *Peccarin Truo*, or ſinful ſervant or ſervants. By thus unguardedly depending on the Greeks and Romans, moſt hiſtorians have been miſled; which would not have been the caſe had they relied on the inhabitants in their difficulties about etymologies here, and on many other occaſions.

But Strabo is perfectly clear on the head. According to him, *Drus* is not a word of Greek extraction; the Greeks being thought too modern in compariſon to the *Druids*, who were famous from the moſt remote antiquity, long before Greece could boaſt of their wiſe men and philoſophers; who were really beholden to the Druids, and co-

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pied them in many particulars; while the *Druids* are allowed to be as old as the migration of the Celts from the Eaſt; long before the Greeks were heard of.

It is not on that account probable, ſays Borlaïſe, that they would borrow their name from a nation which they ſo much ſurpaſſed in antiquity. Alexander Polyhiſtor, in Clemens Alexandrinus, maintains, that even *Pythagoras* heard both the *Druids* and *Brachmans* in their reſpective countries; and we can ſcarce imagine that ſo curious a traveller as *Pythagoras* could be induced to traverſe almoſt all the then known world in order to converſe with them, and examine the principles upon which they proceeded in ſearch of wiſdom, by any thing leſs than becauſe both the *Druids* and *Brachmans* made at that time a conſiderable figure in their diſcourſes and WRITINGS. This man travelled to *Aſia*, *Egypt*, and the *Weſt*, and it is thought that *Pythagoras* borrowed the *metempſichoſis*, or tranſmigration of ſouls from the *Druids*, as remarked by Frick, p. 38. I know of authors

thors who contend that the *Druids* borrowed this tenet from *Pythagoras*. At any rate, the intimacy between *Abaris* and *Pythagoras* was conſiderable; and the Greeks had little learning before *Pythagoras*, as is well known. Theſe miſtakes of authors, reſpecting *Drus*, had been cleared up in many other parts, as well as at Callarniſh, over thoſe iſles, were they inquiſitive in their enquiries. Temples are built in places there where wood could not grow owing to the nature of the ſoil, being over-run with ſhelly ſand, which naturally deſtroys the young ſprigs and root of trees; and Mr. B—n never met with a circle either in the middle, or even ſkirt of a wood, but uniformly on plains, removed from the copſe. Indeed common ſenſe, with a little reflection from the reader, is on his ſide, ſeeing the *Druids* had the power of life and death in their hands, being terror to evil doers, and a praiſe, as well as protection, to ſuch as did well; ſo they required no places of concealment for themſelves, but they appeared openly, to be ſeen by the people, that they might at times be eye and

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ear-witneſſes to the principles and practices of the natives, over whom they had unlimited authority, and paſſed ſentence according to their good or bad behaviour. I muſt confeſs indeed with Borlaiſe, that if we take only a ſuperficial view of the *Druid* ſuperſtition, without examining the hiſtory of other countries, we ſhall be apt to think that the *Druids* ſtand alone in all the inſtances of barbarity, magic, grove worſhip; and their human ſacrifices ſhock us. Their magic belief, with their oak worſhip, looks ſingular and abſurd; but the moſt diſtinguiſhed part of their *Druidical* ſuperſtition, their grove worſhip, was common to them, with the *Jews*, and the *Canaanites*, who ſacrificed human victims, as did many other ſavage people, to appeaſe ſome imaginary enraged Divinity; to whom nothing was thought more grateful.

One of the reaſons why the *Druids* were ſuppoſed to be fond of grove worſhip, was on account of the *miſletoe* which grew on the oak, to which they paid a kind of divine worſhip. Even in this they were not

ſingular, for the *Perſians* and *Maſſagete*, thought the *miſletoe* divine. Virgil tells us, that EVANDER was ſacrificing in his grove, without the city, when Æneas came to him.

Yet all inſtances that are given do not prove that regular circles were ever built in groves, but only a conjecture that it is likely they might have ſacrificed in their groves on certain ſolemn occaſions, when their *holocauſt* required much fire-wood; which was more conveniently had in their groves, and with much leſs trouble and expence, than to carry great quantities to the more open fields, where their regular temples generally ſtood.

In after times, when the Greeks became a poliſhed nation, the Gauls had a ſchool at Marſeilles; and theſe people became very fond of every thing that was Grecian; for in Cæſar's time writings were found in the camp of the Helvetij, relating to their different orders, and all wrote in Greek characters. From this time all the *Druids* underſtood the Greek tongue, and the moſt learned of them did occaſionally uſe it. Nay,

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the Iriſh *Druids* had their form of letters called their *Beth-luis-nion*, in which every letter, to the number of twenty-ſix, was called after ſome tree of the wood.

So much for Druidiſm.

It is not diſputed but that may be the caſe with regard to the above Ting of Shetland, Norway, and Denmark; but it is denied to agree, except in part, to the *Druidical* temples in Scotland, and in the iſles particularly; for I alſo converſed with Mr. Thoroclin on the very ſpot where the four grand Druidical temples of the ancient Hyperborians lie, and gave him all the information he called for; and agreeable to his requeſt remitted more to Copenhagen after him.

And on that account, to point out my inclination to coincide with Mr. Pinkerton in whatever appears rational, it is granted, that theſe grand circular temples may, with propriety enough, have been frequently uſed on ſolemn occaſions by their kings and ſupreme judges, as courts for diſcuſſing very weighty matters relative to the government

of the ſtates, and yet nevertheleſs be uſed as temples for inſtructing their congregations at the ſtated times ſet apart for religious worſhip. This being a practice handed down by them to poſterity, as the ſame is manifeſt from the records of ancient times, when churches have been employed by Chriſtian kings, or the like, or ſome ſuch, when great national aſſemblies meet. And theſe are alſo the ſentiments of Mr. James Anderſon when writing from the ſtate papers in king Robert the Bruce's time.

'It may not be amiſs,' ſays he, 'to obſerve, that the places of parliament's meeting in thoſe ancient times were uſually in ſome noted churches; and the acts paſſed, had not only the king's ſeal appended to them, but alſo the ſeals of the chief prelates and nobles, who, for themſelves and their ſucceſſors, ſwore upon the evangeliſts, to the true obſervation of theſe acts; and the reſt of the parliament, with uplifted hands, before the altar, promiſed the like.' Now, as this ancient practice of holding parliaments

ments extended much farther back than the thirteenth century, there is no impropriety in ſuppoſing, that the *Druids*, the kings and nobles of their time, had ſet the example to their deſcendants, and made the circles, in proportion to their grandeur, anſwer the ſame double capacity of holding grand aſſemblies, and alſo inferior courts of juſtice as the nature of the times and circumſtances required, and at the ſame time continued them as ſtated places of worſhip when the people uſually aſſembled for religious inſtruction from their prieſts. And as the Chriſtian people have alſo other places for holding courts, beſide their churches, which are ſeldom now uſed, except on ſome extraordinary caſes for ſecucular buſineſs; ſo alſo had the *Druids* their *Shians*, or mute-hills, called *Mars-hills*; in Gaelic, *Tomm amhoid*; and the court-hills, *Lagh-dun*, i. e. law-hill, near Perth, to collect their ſubjects in order to hear and determine their ſeveral differences according to the pleadings on both ſides; and the judges pronounced ſentence from the apex

of theſe artificial hills, or *Duns*, which were heard with attention by the people who ſtood on the ſides of theſe eminences below the chief ſpeaker, or *Fergu*, and executed it accordingly.

Nor could Mr. Thoroclin, when there, make more of theſe circles than other people, who, without diſparagement, are no leſs knowing to form a juſt opinion of the circles than he was, being natives of the country, namely, to allow them to be named *Teample nan Druiy*, the temple of the Druids; nor did Mr. Thoroclin know a word of the language, except the few names already mentioned, and theſe are well known by the moſt illiterate native to be of Norwegian extraction, before his arrival, and after his departure from thence; and my aſſerting this fact ought to gain more credit, than the ignorant affirmation of a gentleman to the contrary, who knows neither the country nor language.

The people of Liewis are equally affected at the Druidical temples, as Mr. Boſwell was at the ruins of Icolmkill; while con-

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templating the venerable ruins, he reflected with much ſatisfaction that the ſolemn ſcenes of piety never loſe their ſanction and influence, though the cares and follies may prevent us from viſiting them, and may even make us fancy that their effects are only as yeſterday when it is paſt; ſo in the ſame manner, the very ſight of theſe venerable circles will ſtrike a ſtranger with reverence that, accompanied with the traditionary accounts of their ſanctity, command the reſpect of the natives for them; and there are many hills in that place raiſed long ago, for the expreſs purpoſe of holding courts of juſtice upon, independant of the religious circles, as their names ſufficiently indicate, to ſatisfy any reaſonable ſearcher after antiquities.

'Mr. Pinkerton maintains that there 'were no ſaints among the Picts, but 'Welch or Iriſh church-men, before the 'eleventh century, and that Galloway was 'unknown till then.'

This man if he can, will leave them nothing that is valuable, but HIMSELF;

a very honourable acquiſition, ſure enough!

We muſt however, put him in mind that St. Gildas, *St. Martin*, *St. Ninian*, biſhop of Whitburn in Galloway, though not known before the eleventh century, according to P. *St. Patrick Cumineus* and *Adamanan*, *St. Machua* of Kilmahog, and *St. Fillan*. Both theſe laſt were in Perthſhire; all of them, and many more than can be mentioned, were not only Scots and Picts, but flouriſhed moſt of them before the 8th century. St. Machua, biſhop of Kilmahog, lived anno 790; and the wells named after him are eſteemed very ſalutary for purging the human body of extraneous foreign humours, that are obnoxious to a ſound mind, conſtitution, and policy.

But they are not to be compared to the waters of Strathfillan, which that St. hath impregnated with the bleſſing of curing lunacy. This good Saint flouriſhed anno 703; and, according to Hector Boethius and T. Dempſter, was not only a Saint, but a biſhop and abbot, viz. biſhop of Fife, and had a

ſtrong

ſtrong caſtle in Lochlevin, and abbot of Argyleſhire, or at Strathfillan, by the very Dorſum of Alabin, where the famous wells were, and are viſited yearly by deranged people of every rank: even ſmatterers in learning have returned from thence perfectly purged of malice, and rancour, and cured with imaginary ſound health. Theſe waters are viſited even from Edinburgh, and 60 miles around by lunatics.

'When the patient,' ſays T. Dempſter, 'is waſhed in the water of Strathfillan, and put to ſleep in the Saint's bed in the old temple, bound, at night; if the patient is found unbound in the morning, it is reckoned a good omen, and propitious; but if not untied, he is pronounced incurable.'

The arm of this Saint was a precious relict, preſerved by the king of the Picts, and afterwards of the Scots, in the caſtle of Dunfermline, locked up in a ſilver box, and was carried by holy Mauritius, abbot of Inchpeffray, at the battle of Bannochburn, and to it the victory is aſcribed, as appears from Boethius.

St.

St. Fillanus epiſcopus et abbas ſanctiſſimæ recordationis apud noſtrates florebat in Fifa et Argadie cui templum & arx munitiſſima in Laco Levinio habebat *.

Rex Robertus Bruſſius, cum precibus perſeveraverit, capſuala argentea ſponte, nullo tangente aperta, verum Bracchium quod domi relictum, ſacerdoti oſtendit quo' rex et milites armati præclaram victoriam attinebant †.

And one of the Saint's teeth, with an ivory ſword, is ſtill preſerved with the greateſt care at the caſtle of Lanne as a famous relict; both in proof of the antiquity of that ancient family of Lanne, and of their connection with this Saint; and theſe people are known to be among the old inhabitants of the Pictiſh nation; and for any thing known to the contrary, might have once ranked among the kings of theſe people. And how does Mr. P. know but this ſword was the ſpiritual weapon of warfare uſed by this good old eccleſiaſtic, and might alſo have

* Hect. Boet.

† Thomas Dempſter, 1627.

been

been brandiſhed againſt the enemy along with this famous arm, and ſtretched out by the above holy abbot, on that memorable day, when three hundred thouſand are known to have been totally routed; and moreover the tooth alſo might be preſented that day *in terrorem?* To fall under one's teeth is diſagreeable, but to fall under ſuch a tooth as St. Fillan's is terror complete. It is of courſe rather dangerous for Mr. P. to deny his being a Pictiſh biſhop ſo boldly, eſpecially as the effects of his goodneſs are yearly experienced by thoſe who apply to him; ſo, if too much provoked by an adverſary the force of his wrath may prove no leſs terrible, if felt by ſuch as are offenſive to him.

His medicinal waters at Strathfillan in Perthſhire are alſo much uſed for diſtempered cattle; and ſuch as have not always the benefit of uſing it on the ſpot; generally carry home large pieces of leaven, which they prepare at the wells; and when any malady ſeizes on their horſes, cows, or ſheep, they are not only waſhed, but made to drink the waters of this leaven at home, to reſtore them

them to their health again. So much for Pictiſh biſhops; and many more can be mentioned, if neceſſary.

Now, as Mr. P. did not know this before, he is forgiven; only let him not pretend ignorance in future, as theſe facts are too well atteſted, to be diſputed. More *Pictiſh* Saints can be mentioned, if theſe are not ſufficient to eſtabliſh the real exiſtence of Caledonian Saints who were born among theſe people, which were neither Welch nor Iriſh, as that expreſſion is at preſent underſtood, tho' no real highlander acknowledges the term Ireland to belong to Scotland, nor to the Gaelic ſpoken there.

'Ay,' but adds Mr. P. 'Engliſh was a 'written language, while there is no reaſon 'to ſuppoſe the *Pictiſh* was ever committed 'to parchment, in a rude, and barbarous 'kingdom, while the *Belgic* and Engliſh 'had been long the written language of a 'civilized nation.'

This gentleman returns again and again to the charge, and forces his antagoniſt to have recourſe to almoſt the ſame dull round

of

of argument to beat him out of his hold. However diſagreeable this mode muſt be to the reader, let us with patience hear what Innis ſays on this head; 'it is a wonder,' ſays he, 'that we have any remains of MSS. occaſioned, firſt, by caſual accidents; ſecondly, by being plundered of them, or deſtroyed on purpoſe by a powerful enemy, Edward the firſt; and thirdly, by the zeal of Knox, and the violent reformers, who burnt all the noble edifices, and papers contained in them: this is accounting for the want of written manuſcripts in Scotland, though it is beyond doubt that ſuch exiſted there, and I add that long prior to theſe times, the moſt valuable of the *Pictiſh* writings were deſtroyed by KENNETH MAC ALPIN, and his Scots, when they overturned the Caledonian kingdom in the ninth century, and particularly the famous metropolis of Camelodunum, of that kingdom, which for the obſtinate and long reſiſtance made by the inhabitants againſt that aggreſſor, was not only burnt and eraſed to the ground with papers, and all other valu-

ble

ble articles contained in it; but the whole inhabitants, man, woman, and child were put to the ſword. In this mercileſs maſſacre the whole valuable records of Britain were annihilated; and if Mr. P. doubts this fact, we can confront him with authority in ſupport of the aſſertion.

This total deſtruction of Camelodunum, with all its inhabitants, has miſlead not only Boethius, but many of his followers, particularly John Leſsly, biſhop of Roſs, into the full belief that the whole nation of the *Picts* were deſtroyed by Kenneth Mac Alpin; becauſe, ſays he, againſt the law obſerved by all nations, they ſlew the ambaſſadors ſent them; (reflecting no doubt on the treatment, he himſelf met with when in that kind of capacity and ſent by Queen Mary to act at the Engliſh court, for her intereſt, and was impriſoned in the Tower of London for a ſpace, and even condemned, tho' by the interceſſion of the king of France he eſcaped with his life;) 'on that accout,' ſays he, 'Kenneth as king of the Scots who ſent to the Picts to demand the kingdom of their land,

land, which by juſt ſucceſſion pertained to him, and on refuſal and treachery exterminated the whole nation;' than which nothing is more contrary to truth, and to the wiſdom of that king; even if he had been able, which does not appear to have been the caſe, from the ſtrength, and great numbers of the Picts; for they increaſed ſo faſt, as Gouch remarks, that the ſoil could neither maintain, nor hold them, on which account they were obliged to invade, and overrun the Roman provinces; and Stillingfleet imagines that the South Britons were willing to make room for the Picts, for the ſake of peace, by yeilding up the whole country between the two walls for their colonies, when the Romans could no longer keep them under ſubjection, on the retreat of Severus, with the loſs of fifty-two thouſand men.

Yet Mr. Innis, who is otherwiſe favourable to the Picts, laments that both their name and language diſappeared, and ceaſed in the middle of the twelfth century, and that Gaelic ſucceeded to it; he however makes an apology

apology for his ignorance of that language, to decide dogmatically on that head, and his apology is accepted of. Henry Huntington, an Engliſh hiſtorian, who wrote about the middle of the 12th century, ſeemed to believe alſo that the language of the *Picts* was then extinct; but being no judge of the tongue, he alſo is an incompetent one to determine the fate of that language. Richard of Hexam however writes that, at the battle of Standard, *anno domini* 1138, David king of the Scots was forced to give to the Picts the right hand, as their right on that day; a proof that neither the people, nor language were extinct, but on the contrary were a very powerful hoſt; ſo that the total deſtruction of a nation far more powerful than the Scots is highly improbable. It is allowed that many of their princes and leaders ſuffered, and that moſt of their powerful princes, connected with the ancient royal family, were removed, and obliged to fly to diſtant remote parts of the kingdom, and their places were ſupplied by the relations of the conqueror to ſtrengthen his hand; and alſo,

that

that the metropolis met with the deſtruction already deſcribed for their reſiſtance, and breach of promiſe, but the reſt of the lower claſs, and ſuch of the nobility as ſubmitted, were moſt certainly taken under protection.

Nay, as a proof of the falſeneſs of ſo impolitical and cruel an action as the total extirpation of a whole nation, Nennius tells us, that Kenneth Mac Alpin was called king of the Picts, as were alſo his ſucceſſors, as quoted by Lynch in the Ulſter Annals. That the Picts made a part of the king of Albany's army in Scotland, we have plain proofs from Ethelwood in his Chronicle *. And Ingulphus declares, that the Picts made a part of Conſtantine king of Albany's army at the battle of Brunford, againſt *Adelſtan* king of the Saxons. In the eleventh century the *Picts* are known by their own name; they were alſo known by the name of *Picts* in Galloway in the twelfth century, and other parts of the country. From the let-

* A. D. 937.

ter, of Rhodolph, biſhop of Canterbury, to Pope Calixtus 1122, it appears that the Picts of Galloway, and the Picts of Murray affected a kind of independency, and were very troubleſome under Malcolm the Fourth, being uneaſy under the Scots kings, till the king, partly by force, and partly by conſent, was obliged to diſperſe them through different parts of the kingdom; thoſe of Murray were ſent ſouth, as the Murrays and Douglaſſes, and thoſe of the ſouth, were ſent north to fill their places *.

Thus we join iſſue with Innis in allowing that the leading men who would not ſubmit to Kenneth retired partly to Galloway, and partly to Murray and Sutherland, as to the two extremities of the kingdom, and were not ſo eaſily brought under ſubjection, as many of the lower order, to ſubmit to the Scottiſh government; but muſt differ with Innis reſpecting the language of the Picts, which I maintain to be the ſame now in the

* Anno 1159, Chronicon Paſleti, M. S. Biblioth. Reg. Lond.

mouths

mouths of the poſterity of the *Picts* as it was in Kenneth Mac Alpin's time, and long prior to that date, as already fully made good in the preceding part of the account given of the name PEICH.

And as it is a ſevere reflection upon the political prudence, honour, and humanity of that wiſe king to hold him up before the world as a monſter capable of ſo much barbarity againſt the ſubdued Picts, the oppoſite truth in his favour cannot be too often mentioned to wipe away the infamous ſtain, and convince writers of their own miſtakes in following miſinformed writers ſo cloſely.

Independent of theſe facts, let common ſenſe be appealed to; and can it once be ſuppoſed the clergymen of the different monaſteries, and other ſeminaries of learning in N. Britain, were not equally learned with others of the ſame ſtanding over all Europe? To imagine the contrary would be giving the lie to facts, independent of tradition, as is manifeſt from the numbers of learned gentlemen, who were employed in high ſtations in every kingdom and court through

all Europe; and nothing but their learning could place them ſo high in rank in the republick of letters, wherever they were ſettled.

Certainly Mr. P. himſelf does not believe that the uſe of letters were unknown in ſuch learned ſeminaries, as JONA, ORANSA, and ARD CHATTAN monaſteries, or abbeys; alſo in the nunneries and monaſteries of UIST, and ROWDLE, the deanery of Roſs, with many more of the kind in other parts of N. Britain, as they are allowed to have been through all Europe at the ſame time; were there no poſitive proofs of the facts now exiſting, it would be abſurd in the extreme to refuſe or deny it.

'Our monks muſt have underſtood the 'learned language, and they muſt likewiſe have wrote, yes, and in Gaelic too,' 'ſays Mr. M'Nicol, as already remarked.'

Anno 1139, long before there was any printing in Europe, we are told by Sir Robert Sibbald, that, in a written manuſcript ſent to him by a gentleman of the family of Mac Intoſh, he finds that the predeceſſor of the Earls of Weems in Fife is called therein

EOIN

EOIN MOR NA VAMH, in Gaelic; that is, *Great John of the Cave. Uye*, a Gaelic name given to any beautiful plain field, confined, either by two ſeas, lochs, rivers, or mountains; as we meet with many ſuch over all the iſles, as well as this Uye in Fife, or the Uye of Sir R. Menzies in Appin a Du, in Perthſhire. Here then we meet with written Gaelic even in Fife, long prior to that time mentioned by the imperious Mr. Pinkerton.

Nay, moreover, before the year 1054, we learn from Turgot, biſhop of St. Andrews, while he was preceptor to king Malcolm Kenmore's children, and who had much acceſs to learn the hiſtory of the royal family, that Gaelic was not only a written, but the only language generally ſpoken in Scotland then, and he accordingly delineates the character of Margaret, the queen of Scotland, whom, he ſays, he had often heard diſcourſe on ſubtile queſtions of theology, in preſence of the moſt learned men of the kingdom, and adds, that Malcolm the king underſtood the Gaelic language, as well as the

Saxon; the firſt being the vernacular language of N. Britain, and taught him when a child, before he fled to England, from Macbeth, the uſurper of his crown, where he learned to ſpeak Engliſh.

The king therefore willingly performed the office of interpreter between his royal conſort and the Scottiſh eccleſiaſtics, who were perfect maſters of the learned languages, and could tranſlate them into Gaelic, but were quite ignorant of the Engliſh as far back, as anno 1093; becauſe Gaelic was the language even of the court, as well as of the commoners, before the Engliſh grandees and many others of inferior rank were forced into Scotland by William the Conqueror. And Turgot ſays, that the Gaelic clergymen were convinced of the force of the queen's arguments, and yielded to them, even tho' the king's Gaelic tranſlation of theſe behoved to be much inferior in point of energy, to the original delivered by the pious and learned queen in the Saxon, or Engliſh tongue.

If Mr. P. pleaſes he may examine the accounts themſelves, and they will convince him

him of his miſtaken notion of the Gaelic and its antiquity. It is hoped he will not loſe his temper in finding as old written parchment in Scotland, as he tells us we may meet with in England, and in Gealic too, an almoſt unknown language, though the moſt honourable remains of the antiquities of Britain, &c. and no language is more powerful and expreſſive in the mouth of a poet or orator to this day.

But it would be entertaining to behold Mr. P.'s countenance when he reads that there were kings in theſe deſpiſed iſles, long before the Chriſtian æra, and for any thing proved to the contrary, for centurys before the firſt Fergus is ſaid to have been invited from Ireland, to head the North Britiſh armies; for this laſt name is only an *agnomen* common to moſt kings, both before and after that time, and applied to them as ſupreme judges, when they paſſed ſentence in that capacity in their different courts of judicature, as may perhaps more fully appear elſewhere.

But to return at preſent to the kings of the iſles. One of theſe ſturdy aggreſſors, named BRIDAN MOR NA HWAI, or as he is named in Uiſt, BRIDAN GOP DEARAG, *Bridan with the red mouth*, landed in Scotland about the Chriſtian æra, with only a thouſand of his men, and was beat off; but this bold invader and progenitor of the Mac Donalds landed the year following with a more powerful army, and impudently enough ſettled himſelf by force of arms in Argyle, and would neither allow the imaginary *Twa de Dannans*, the *Dalriads*, nor the Iriſh Scots to ſettle in theſe quarters, nor give names to any part of that country, but as he pleaſed.

The account given by William Buchanan of Auchmar, who publiſhed his enquiry into the genealogy, and preſent ſtate of the ancient Scottiſh ſurnames of the Iriſh Scots, in the year 1723, coincides almoſt with the foregoing narrative; from which we may infer the impoſſibility no leſs than the improbability of their landing in Cantire; and it is as follows: In treating of the Mac Donalds, he ſays, COLL, VUAIS's ſon, was called GILLEBRIED,

GILLEBRIED, or as our hiſtories name him, *Bridius*. This *Bridius*, in the reign of king *Ederus*, about 54 years before our Saviour's nativity, with an army of his highlanders entered Morven, and the other weſtern continent, which having, with great barbarity depopulated, he was in his return met by king *Ederus* with an army, and entirely defeated; BRIDIUS hardly eſcaping by abſconding himſelf in a cave, was thence termed BRIDIUS, or GILEBRIDE of the Cave; however after the king's departure he obtained new forces, by which he obliged the inhabitants of theſe parts to become his tributaries, in which he was not diſturbed by king *Ederus*, then under ſome apprehenſions of an invaſion by Julius Cæſar.

BRIDIUS's ſon was called SUMERLEDUS; for the chieftains of that clan were for ſome ages deſigned MAC SOIRLES, or *Sumerled's ſons*, as Ri. Southwell, an Engliſh writer, in his account of the petty kings, or Reguli, of ſome of the Britiſh iſles while under the dominion of the Norwegian kings, aſſerts, who ſays, that thoſe Reguli poſſeſſed all the iſles round Britain,

Britain, at leaſt Scotland; thoſe poſſeſſed by Sumerled's ſon, being moſt of the EBUDÆ, or weſtern iſles then, and in after-ages poſſeſſed by the Mac Donalds.

Anno 245 of the Chriſtian epocha, in the reign of king *Findoch*, Donald the firſt of theſe of that name found upon record, made a deſcent on the continent of Argyle; but being defeated by the king, was killed with a great many of his men; for revenge of whoſe death his ſon of the ſame name, in the year 262, and firſt year of the reign of Donald the ſecond, entered the continent with an army of iſlanders. The king of the Iſles uſurped the government, and retained the ſame for 12 years, at the end of which he was killed by *Crathilinth*, king *Findoch's* ſon, who kept down his ſucceſſors, as did ſome of the ſucceeding kings; anno 762, one of the chiefs of the Iſles, called Donald, made an inſurrection, but was defeated by king Eugenius. The chiefs of that name poſſeſſed all that large tract of land, viz. Cantyre, Knapdale, and all along the weſtern ſea-

coaſt

coaſt of Argyleſhire. Is it then probable, when the M'Donalds of the Iſles in Argyleſhire ſtruggled with one another, that the Scots Iriſh ſhould be ſuffered to land?

And this fact will receive additional ſtrength from the conſideration that ABARIS, ARCHDRUID of Liewes, was ſent an ambaſſador from the iſles to Greece in the time of Pythagoras, about ſix centuries before the above æra, and converſed very learnedly at the different courts he was ſent to; and from this circumſtance it would be abſurd to deny that the iſles were either deſtitute of learning, or inhabitants.

And to make this good, let us remark what Diodorus Siculus obſerves: that, among the writers of antiquity, Hecateus, and ſome others relate, there is an iſland in the ocean, oppoſite to Gaul, not leſs than Sicily, which is inhabited by a people called Hyperboreans, under the arctic regions, ſo called, becauſe they are more remote than the north wind. It is a fertile place, for they have a harveſt twice a year; that they have a great foreſt, and a noble temple, where men, many of whom are harpers, ſing forth

the

the praiſes of Apollo. That they had a language proper for themſelves, and had a great regard for the Greeks, which friendſhip had been confirmed from ancient times, particularly with the Athenians and Delians; and that ſome of the Greeks came over to the Hyperboreans, and made them rich preſents inſcribed with Greek letters; let Mr. P. liſten with attention; and alſo that ABARIS formerly went from thence to Greece to renew their ancient friendſhip with the Delians *.

This deſcription anſwers to no other iſland about G. Britain but Liewes, which equals Sicily in extent. Particularly, when it is known that the ſea has ſince encroached many miles on both ſides (the country being flat) almoſt within the memory of living people; eight miles are ſaid to be overflown; and black moſs is, at times, for political purpoſes, dug up far below the ſea-mark at ebb tide. No wonder if it was then as large as Sicily is at preſent, when it is about 70 miles computed, 105 Engliſh meaſure in length, and in many places 18 or

* Diod. lib. ii. to the end.

27 miles

27 miles broad: and ſome even imagine that St. Kilda iſle was once joined to it, though now a ſheet of ſixty miles of ſhallow ſea covers the intermediate ſpace; all which would make it equal, if not ſuperior to Sicily in extent. The whole plain is full of deep moſs; then it was full of woods, with the grand arch Druidical temple ſtill to be ſeen at Callarniſh. And that country, from the temperate climate, occaſioned by the warmth of the ſurrounding ſeas, is ſo extremely fertile, that the Author has ſeen greens and other vegetables ſhooting out ſix feet high at Chriſtmas, and after that time. And as to the prolific nature of their cattle, whoever reads the late Travels into the Hebrides, by Lanne Buchanan, will be abundantly ſatisfied of the juſtneſs of Diodorus's account on that head.

Plutarch alſo confirms their ſending preſents and writs. That preſents were ſent with Sador, *i. e.* SAIDE FEAR, the archer, that being part of the very dreſs, aſcribed by another writer, as wore by ABARIS when he entered Athens with his belted plaid (a belt

(a belt gilt over with gold,) with a bow and arrows in his hand. When SADOR, from the Hyperboreans, went with his preſents, he was accompanied with *beautboys, harps, guitars, pipes,* and various other inſtruments. This is ſufficient to mark the country of that famous philoſopher, who is alſo mentioned by many other writers *.

Mr. Aſtle remarks, that the Phœnicians came to the iſles for the article of commerce more than 600 years before the Chriſtian æra; yet it does not appear, that they taught the inhabitants the uſe of letters. Indeed, ſays he, the contrary hath been ſhown by Mr. Whitaker; and adds, that they carried on their commerce with the Britons very ſecretly, inſomuch that a Phœnician veſſel, when chaſed by a Roman, choſe to run upon a ſhoal, and ſuffer ſhipwreck, rather than diſcover the coaſt, tract, or path, by which another nation might come to enjoy their ſhare in ſo beneficial a commerce;

* Gaudentius Merula de Celtis Alpinorum;

and

and therefore it is preſumed that their policy prevented them from inſtructing the ancient inhabitants of Britain in the uſe of letters. Nevertheleſs, of this ignorance we are told by Colonel Vallany, that the *Ogbams*, or writings in cyphers, a kind of ſteganography, practiſed by the Iriſh, was uſed, though it is not to be found in any Dictionary of theirs at preſent; but he very judiciouſly applys it to the elements of letters, and thinks it was practiſed by the Iriſh Druids, even though he never ſaw any Druidical writings.

This ſenſible remark is much to the purpoſe; there is no reaſon to doubt but that ſuch a learned body of clergymen would have committed their ſentiments to writings, at leaſt many of them, tho' the misfortunes which the revolutions of remote corroding ages ſhould befal theſe writings, as well as many more of the ſame kind, of much later date, have been loſt for ever to generations unborn, long after this period under contemplation.

It is therefore a raſh conjecture in hiſtorians, however dignified, without poſitive proof,

proof, to aver, that the learned Druids committed nothing to writing, or that they were ignorant of letters, becauſe they have not ſurvived the ravages of time, and were handed down to our days ſafely. They certainly had the knowledge of letters; and what we have ſeen above of the Greeks bringing them preſents, inſcribed with Greek letters and writings, paſſing between theſe people; and the learned Druids are ſufficient to eſtabliſh theſe facts, tho' other corroborating proofs did not accompany them. Can any man of reflection heſitate for a moment to allow that ſo learned a man as ABARIS, the Arch Druid of Liewes, who is allowed, about 600 years before Chriſt, to have converſed with equal, if not more eloquence than any man in the Lycæum at Athens, and to have diſplayed more knowledge under a belted plaid than Pythagoras under his cloak, could be entirely deſtitute of the knowledge of letters, and of writing? To think otherwiſe, much more to write otherwiſe, would be an inſult to people's underſtanding. They then ſtood in no need of inſtruction

inſtruction to write from either the Phœnicians, or Greeks, as they were of themſelves ſufficiently qualified without their aid.

Beſides it is certain, from the conqueſt of Alexander the Great, that Greek became the univerſally received language almoſt over Aſia, as well as Europe, and part of Africa; inſomuch, that the cuſtom to write that language in Cæſar's time became very common from the unequalled ſmoothneſs of it's expreſſions. The Gauls, he tells us, uſed Greek letters, and he found in the rolls of ſoldiers, their women and their children's names were wrote in Greek characters; ſo that for two or three centuries before Chriſt, it was the univerſal practice to write in Greek, over all the weſtern parts of the world. We may ſafely affirm, that in the iſles of Britain commerce with the Greeks made the language famous there, and the intimate connection between the Gauls and the Druids made them improve upon it; and it is certain that the Gauls traded with Britain from what Cæſar writes *; becauſe he

* Lib. 4. de Bello Gallico.

 converſed

conveened all the merchants, hoping for ſome ſatisfaction in his enquiries about Britain, but in vain; theſe ſaid, they knew, or pretended to know, nothing more than the maritime coaſt of Britain oppoſite to Gaul, their buſineſs being to exchange merchandiſe, and to return, not to make curious remarks on the extent of the iſland, the diverſity of inhabitants, their diſcipline of war, or the commodiouſneſs of their harbours.

All this, with more of their addreſs, is truely offenſive in theſe Celtic cattle, whether modern or ancient. The firſt have oppoſed the *Piks*, *Peukini*, or *Vic Veniars* in the north, and this tyrant Bridan and his ſucceſſors would not ſuffer the Scots from Ireland to take poſſeſſion in the ſouth, but drove out the very natives to make room for his iſlanders; and even his deſcendants extended their empire over all Scotland, afterwards, as is well known. How then can Mr. P. give an account of the Scots and Picts, when thus unexpectedly ſtripped of both? No wonder he ſhould rail againſt ſuch ſavages, and more particularly againſt *Bridan Mor*, being the oldeſt offender, in occupying

occupying moſt impudently the very place meant for the *Twa de Dunnan*, and the *Iriſh Scots*, and for making him labour ſo much in vain.

But they will have matters in their own way; as Celtic underſtandings will always continue to be Celtic underſtandings in ſpite of obſtruction.

Dhanian co heridh e, in ſpite of oppoſition, an old motto of the Mac Donalds in their coart of arms from that time till now. This tyrant is juſtly entitled to bear his own proportion of railing, ſeeing the Macpherſons have already got enough of that abuſe.

Had Hæcateus, and other ancient writers, concealed the above account, matters would have ſucceeded better; nay, even M'Nicol muſt open again like a Scheanachie, and ſupport the old Gaelic too; by telling the world that it has a regular and eſtabliſhed ſtandard, as is well known to many gentleman of taſte and candour, who, tho' not natives of the highlands, have been at much pains to become acquainted with it. I ſhall

only, says he, appeal to two reſpectable evidences, namely General Sir Adolphus Oughton, and Sir James Fowlis; theſe gentlemen will give a very different account of the matter, and cannot be ſuſpected of having any partiality; the one being an Engliſhman, the other a ſouth country Scotſman. The teſtimony of Mr. Pennant, and of every other elegant traveller through the highlands, with that of the world, is in our favour; and againſt that, Mr. P.'s praiſe or cenſure can have but little weight. What Sir Richard Steel ſays, with regard to himſelf, may in ſome meaſure hold in this caſe, when impertinent calumniators jealous of his fame beſpattered his character, as Mr. P. abuſes the Macphersons and other learned men, with the Celts in general; namely, that idle people for want of other entertainment, and diſcourſes, muſt be led to hate the perſons of thoſe they never ſaw, and oppoſe deſigns into which they never examined. In one word, one cannot but reprobate the ſtubborn malignity that this gentleman all along purſues againſt the learned and illiterate Celts;

and

and others, in his writings, when every line is almoſt marked with prejudice, and every ſentence teems with the moſt illiberal and unprovoked invectives. And I doubt not, if he is thought worthy of notice: but he will meet with ſevere correction from ſome one or other of the abuſed characters ſo outrageouſly inſulted by him. But the Author would have taken his final leave, with the ſentiment of Ageſilaus, reſpecting the fooliſh Menecrates, who ſtiled himſelf Jupiter in his letter to the king, with wiſhing Mr. P. health, and a ſound mind, did it not appear neceſſary to make a few more remarks before parting.

The acrimony of Mr. P. againſt Macpherſon for mentioning the poems of Oſſian and Fiangael, which he ſo rudely terms a falſehood, calls on the author to do juſtice to a ſubject that has attracted the attention of the indifferent, awakened the curious, rouſed the corruption of the critics, exerciſed the quills of the envious, and opened the eyes and ears of the whole nation with the ſtrongeſt deſire and expectation of hearing

the genuine account of a ſubject, that had gained univerſal applauſe, fully explained to their ſatisfaction.

The ſubject alluded to is the famous poem of Oſſian with the hiſtory of Fiangaël, and the Fians in general; and while the author reprobates the ſeverity of Mr. P. againſt James Macpherſon, and hopes to be able to ſupport the credit of the poem, yet he cannot approve of the laſt gentleman's pertinacity, in ſilently refuſing to Dr. Johnſon and others, a more explicit and ſatisfactory account of thoſe people and the poem, ſo juſtly allowed to have exiſted many ages prior to the publication of it by Mr. Macpherſon.

Dr. Johnſon, from his exalted character, as a writer, had a right to be anſwered reſpectfully, the nation would then be ſatisfied, and his own country highly honoured by a compliance to ſo reaſonable a demand.

But as it would be rude in the extreme to think he could not explain it ſufficiently, ſo, to ſave him the trouble, and if poſſible give ſatisfaction to the reader, the author engages to unfold this ſeemingly myſtical ſubject,

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and leave with the judicious to determine how far the writer deſerves credit from his knowledge of the ancient Gaelic language, and of courſe yield ſatisfaction to the critics and others.

Here then before he enters on the ſubject of the FIANS, or FINGALL, in order to explain it, it will be neceſſary to premiſe that, in times of the feudal ſyſtem, every prince, lord, or laird in Scotland, was under the neceſſity of protecting their private properties by force of arms; and each proprietor of eſtates, whether large or ſmall, behoved to keep a ſharp look-out, as emperors and kings muſt do at preſent, in order to protect their effects, by the incumbent vaſſals and tenants, to prevent a ſurpriſe from ſecret, no leſs than from the more powerful adverſaries, whether neighbours or otherwiſe; and theſe precautions were no leſs neceſſary by night than by day, and the veſtiges of theſe cautious ſteps are well known to all ſuch as underſtand the language thoroughly, becauſe it is ſo expreſſive of the different objects and deſigns, for which it

was originally intended. To illustrate these by words and signs, and no less known now than then, though, to strangers to the idiom of that tongue, this assertion may appear strong and singular, when compared with most modern tongues that are changeable; but when it is considered that this language never varies, the surprise will be lessened. It is true, the language may, and has given way to other tongues, for obvious reasons, as already observed, in many parts of Scotland as well as in other countries, but still as much as remains of it, stands unchangeably pure and is still the same, and even a mixture with it is well known to be foreign, and quite different from the object expressed, if mentioned properly in the Gaelic; in the mean time, the fact in affirming that this very ancient language is not a paradox, but a truth granted by eminent authors, will presently appear.

The Scythian is said to have laid the foundation of the Greek; and the Celts that of the Italian nation, as Leibnitz writes in Miscellanea Bero, &c. page 5, &c. And to point

out

out the poſſibility of preſerving the language pure, like that of the ancient Chineſe, it is remarked that original languages have been beſt preſerved in iſlands and mountainous countries which are difficult of acceſs, and whoſe ſituation is not ſo convenient for the frequent intruſions of barbarous tongues.

Of courſe the Britiſh iſles, ſays the writer, and mountainous countries have preſerved it with them, while other tongues, from time, are ſubdivided into a variety of branches *.

The ſame author proves from Ezekiel, that the Pelaſgi from the iſles of Eliſha ſold tin to the Phœnicians, which they had received from the Caſſeterides firſt, long before the Phœnicians were acquainted with the place; nor is it likely they would pay profit to the Pelaſgians, if they knew how to come by it at firſt hand. And he thinks that afterwards the Phœnicians gave the name *Barrannac* to the iſle †.

* James Parſons on the antiquity of Tuphet.

† Ibid.

From

From all which he ſeems to think that the firſt inhabitants of Britain came from the Archipelago iſles (*i. e.* Eliſha). This gentleman remarks, on a paſſage from Plato, that the Greeks received their language from the Pelaſgians, among whom the proper etymologies were to be ſought for; and that if we go higher, we muſt make our laſt appeal to the Creator; and yet the Greeks called the Pelaſgi barbarous, becauſe of their tongue, which by ſome is ſuppoſed to have been Celtic.

He adds, that ſome Hebrew words are found among the Pelaſgi, ſo there was an affinity between them, and declares that there is little doubt, but the Phœnician tongue had its origin from the Hebrew language. In Gaelic likewiſe there are Hebrew words to be found; as *Gael*, they called it *Gallim*, and the Gaels term it *Gallin* *.

Having thus pointed out the poſſibility of preſerving the Gaelic tongue pure and uncorrupted among the iſles and hills of North Britain, the following explanation of the old

* Ibid.

FIANS

FIANS, and FIANGAEL will, I hope, gain credit, and yield ſatisfaction.

The very name FIAN conveys the idea of a giant, or monſtrouſly ſtrong perſonage to the minds of the vulgar, ſeeing they ſeldom mention theſe men, but in terms of awe and reſpect, as if conſcious from ſome preſentiment, or unaccountable impreſſions, that they were beings of a ſuperior order which commanded ſubmiſſion and proper attention from their inferiors.

That this is the true definition of the vulgar and common ſentiments of the Celts reſpecting the FIANS, are facts ſo generally received, that no one will controvert them.

This ſerves as a key to open up what ſeemed a myſtery before it was explained, and ſufficiently points out how the plaineſt language may be abuſed by the ignorant, and may be rendered even unintelligible to knowing judges, by joining a combination of miſplaced words and ſyllables; circumſtances which generally follow from the mouths and pens of men who are incompetent

tent judges of the true idiom and pronunciation of a language.

And no tongue has ſuffered more than the CELTIC now under conſideration, and that from the pens of writers who are otherwiſe able, but unfortunately remained ſtrangers to the language of theſe deſpiſed and neglected people and their country; whoſe hiſtory they have attempted to tranſmit to poſterity for infallible certainty, though under this diſadvantage themſelves; as might be made good, did not the ſubject of the FIANS call off our attention to explain it.

Then this word FIAN is compounded of FIAU, *an alarm*, and AON, *one*; that is, an alarmed man, a man on his guard and defence. FIA NEACH are made up of FIAU, *an alarm*, and NEACH, *a people*; an alarmed people, or men on their guard or defence.

The AGNOMEN FIAU was an epithet given to them from their conſtant profeſſion of guarding and defending their country and property from the dangerous depredations of ſtrangers, or from neighbouring kingdoms

and

and countries. In Engliſh they were called *marchers* in after times; as the Douglaſſes, the Kerrs, the Humes, the Cummins, and the Maxwells, were ſo named, while they defended Scotland from the Engliſh plunderers; ſo the Percies, Forreſters, and others, who protected England from the ravages of the Scots borderers were likewiſe thus named. And the borders are ſtill known by the name of *marches*, or *merſe*.

The feuds that long ſubſiſted between the kingdoms have been ſo fully deſcribed by hiſtorians, that a further account in this place would be ſuperfluous, as few common readers have not been entertained fully with the heroic achievements of the Douglaſſes and the Percies on the memorable occaſions in hiſtory, and even ſongs of the times.

After the ſame manner the wild ridge of rugged hills, which divided the Scots from the Picts, is always called GARABH CHRIOCHAN, *rugged marches*; theſe were named by the Romans, and are ſtill called by their followers *Grampiani Montes*, by tranſpoſing letters in order to make the word

word ſound more agreeable to their Roman ears; without regarding the real injury, which ſuch corruption offered to the abuſed language, or that the very meaning was materially affected by ſuch improper freedoms. Thus, inſtead of GARABH BHEANTIBH, they left an unknown word in their ſtead, which a highlander cannot underſtand, nor many ſuch abominable tranſpoſitions and additions to, or cuttings off from the beginnings or ends, by taking vowels out of, or adding vowels to the middle of words, and interpolated expreſſions as are in uſe, and explained by their foreign figurative manner to their readers, by their *Prothesis*, *Aphæresis*, *Syncopæ*, *Metathesis*, *Antithesis*, &c. all which pompous figures and explanations have been hurtful to every language, and more eſpecially to the Gaelic, where every word is deſcriptive and expreſſive of the object it is affixed to; and the above mode of alteration has had the moſt pernicions effect, as is well known to every judge of the old Celtic.

Upon the whole, reſpecting the Picts and Scots, and before we put a final period to this

this ſtricture made upon the *Picts* and *Scots*, the kind reader will pardon the author for remarking once more with feeling regret, how ridiculouſly the ableſt writers may, and have been led into the groſſeſt miſtakes by relying too unguardedly upon miſinformed authority, while others with equal inattention entertain the world with conjectures of their own fertile invention, and no leſs void of foundation, than of probability to build upon; this may be exemplified from the ſtrange account given of the inhabitants of North Britain by ſome fanciful writers; ſays one, the firſt inhabitants were Celts who poſſeſſed that country for the ſpace of a thouſand years, or thereabouts, when behold a more ſavage tribe called Cumri diſpoſſeſſed theſe of the whole country, except a few of the Celts who ſheltered themſelves in the mountains and iſles of Scotland from the ſwords of the invaders, and where their remains are ſtill to be found.

The laſt invaders enjoyed the poſſeſſions of the poor Celts very ſecurely, till, unfortunately for them a more ferocious tribe ſtill,

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(if poſſible) called Picts, poured in upon the Cumri about two or three hundred years before the Chriſtian æra, who, in like manner, turned out the whole Cumri; and the few remains of theſe are ſtill exiſting in the mountains of Wales. The Picts being thus left maſters of the field, were, however, in their turn deſtroyed, root and branch, by KENNETH MAC ALPIN, and his Scots, who from the year 834 of the Chriſtian epocha, continued in full poſſeſſion of all Scotland, except what the Celts, (called ſavages by Mr. P.) keep poſſeſſion of in the iſles and mountains of the north-weſt of Scotland. Now, can any diſpaſſionate reader believe that any of the above, ſuppoſing them to have been diſtinct people (a thing not granted,) would allow any new tribe to overcome them, after having had ſo long time to increaſe and multiply over the whole kingdom, and to be diſpoſſeſſed of the country of their anceſtors by ſuch ſtrangers; this would be granting a greater ſacrifice to theſe new tribes, than the PICTS, or CALEDONIANS did to the Romans, though allowed by all the world to be the moſt powerful

powerful and regularly trained troops on earth, even with all their auxiliary forces brought to their aid; yet we know that theſe were obliged to retire, both with ſhame and loſs, after making the fierceſt trial; the very thought of reducing ſuch warlike people by any new invaders, is an outrage againſt common ſenſe; and as theſe could not, much leſs did Kenneth Mac Alpin put a period to the Picts, as imaginary writers have inadvertently given out. We have already, on purpoſe, remarked, that the inhabitants were the ſame; though ſtrangers, who have at different times heard new names applied to them, imagined that the inhabitants were equally new in the country, as theſe prenomens were to their own ears. Juſt as Hollingſhed, ſpeaking of the Scots king's having invaded Northumberland, about the year 1173, makes a difference between the two nations under king William, by calling him king of the Scots and Galloway men (or Picts), who, after paſſing the confines of the biſhoprick of Durham, did much hurt and ſlaughter, with the additional

ruin of burning and ſpoiling the country. In the ſame manner Everſden, ſpeaking of the battle of Falkirk, anno domini 1298, remarks, that the Scots, whom he calls archers, being ſlain by the Engliſh horſemen, yet though the ſaid horſemen aſſailed the ſpearmen, who ſtood upon their defence, they kept out the enemy by fighting manfully with their ſpears held out like a thick wood before them; they were at length ſore beaten with the arrows poured upon them by the Engliſh archers, inſomuch that they began to be in diſorder, which opened an avenue for the Engliſh horſemen, and that gave the victory to the Engliſh; and finiſhes that account by telling that theſe ſpearmen were men of Galloway, or as the others meant, Picts, by way of diſtinction from the Scots, while in reality they were the ſame people, and the different names were given for wiſe reaſons, as above. We now reſume the ſubject of the Fians.

From the warlike ſpirit of the Scots highlanders, and their inclination to plunder the PECHS on the eaſt ſide of theſe rough marches,

marches, or the *Dorſum of Alabin*, neceſſity required that certain princes, all along the eaſt ſides of this ridge of hills, and even on the weſt ſides of the GARABH BHEANTIBH, behoved to be always on their watch, both by nights and days, to alarm the country, that the inhabitants might inſtantly repair to the ſtandard of their leader, or FIAN, to prevent depredations, and other fatal conſequences, which generally marked the ſteps of theſe bold agreſſors wherever an attack was made.

And here it muſt be remarked, that no extraordinary reflection is meant againſt the Scots and Picts for theſe diſagreeable advantages taken by either party; becauſe that ſeems to have been the common practice followed throughout all Europe in theſe early times, and that not by the commoners only; but alſo by their ſuperiors in rank, from whom better things ought to be exemplified. In proof of this we need only caſt our eye on the manners of the South Britainers, where, according to Hollingſhed, they at times ſunk into meaner practices than either of the two former nations are

ſaid to have been guilty of. When ſpeaking of the manners of the people, as late as the thirteenth century, he ſays, theſe banditti, by confederating together, carried matters very great lengths, and all under the maſk of religion, ſupported by force; to ruin the induſtrious inhabitants by their depredations; inſomuch that the pope blamed king Henry the Third of England for tolerating of ſuch abuſe, and ordered to have the guilty accurſed, as too offenſive to God and man; for in the year 1232, matters went ſo far forth, continues he, that there were ſundry perſons armed and diſguiſed like mummies, which not only enterpriſed to take diverſe of theſe ſtrangers who were beneficed men; but alſo came to their barns, threſhed out their grain, and ſhewed counterfeited letters under the king's ſeal, which they had procured for their warrant, as they did pretend. At length the pope, upon complaint made unto him of ſuch violent doings, wrote to king Henry, blaming him not a little for ſuffering ſuch diſorders to be committed

mitted within his realm; commanding him, upon pain of excommunication, to cauſe a diligent enquiry to be made to find out the offenders, and to cauſe them to be puniſhed ſharply, as an example to deter others: he moreover wrote letters to the biſhop of Wincheſter, and to the Abbot of Saint Edmondſbury, to make the like inquiſition, and to curſe all thoſe that ſhould be found culpable within the ſouth parts of England; and the ſame rigorous orders were put in execution in the northern parts of the ſame kingdom.

Hereupon a general inquiſition was taken, as well by the king, as by the biſhops, and many were found guilty, ſome in fact, and others by conſent; among which number, there were both biſhops and chaplains to the king, with archdeacons and deans, knights, and many of the laity; there were ſome ſheriffs and bailiffs alſo, who, by the king's commandment, were arreſted and put in priſon; and diverſe of all ſorts did keep themſelves out of the way, and could not as yet be found. In like

manner, Hubert Earl of Kent, Lord Chief Juſtice, was accuſed to be chief tranſgreſſor in this matter; as that he had given forth the king's letters-patent to thoſe diſguiſed and maſked threſhers, who had taken on themſelves to ſequeſter other mens goods to which they had no right. There came alſo to the king one Sir Robert de Tuing, a knight of the northern parts, who had led about a company of the ſaid maſkers, proteſting that he had done it upon juſt cauſe, to be revenged upon the Romans, who went about, by ſentence of the pope, and manifeſt fraud, to ſpoil him of the parſonage of a certain church, and therefore ſaid he had rather ſtand accurſed without juſt cauſe for a time, than to loſe his benefice without due judgment.

The plunderers of the South ſeem to have laid hold on ſome ſeeming juſt cauſe of offences being received before they were provoked to commit ſuch outrage on their fellow-ſubjects, as indeed did the fierce inhabitants of the North, who never committed any depredations on their neighbours, without

without firſt announcing of ſome abuſe, or indignity, which they alledged as an excuſe to colour their proceedings with a ſeeming ſhew of juſtice on their ſide; the which behoved to be redreſſed at the expence of their ſuppoſed enemies; but as far as tradition, or written teſtimony goes, we never heard of the Scots or Picts making uſe of religion to cloke their knavery. At any event we may ſafely believe, if the inhabitants of Britain were ſo turbulent at ſo late a period, they muſt have been much more ſo many ages prior to the time under conſideration, and a proof that FIANS, or guardians were abſolutely neceſſary, particularly near the mountainous countries of Scotland, where the inhabitants were more fierce than in the ſouth.

But to return to the FIANS, they had certain little eminences, named FAIRRE DUNS, (corruptly ſo called for DOWNS in Engliſh) on which the centinel lighted a blaze by night, when any appearance of danger approached, and the other inhabitants on ſeeing the ſignal of diſ-

treſs, immediately marched towards that place where, from the blaze or ſmoke, they underſtood the danger was threatened. This was generally uſed as the moſt expeditious mode of giving the alarm in places where the FAIRRE DUNS commanded extenſive proſpects.

Where the country was more flat, or leſs expoſed to the ſtationary places of keeping guard, they uſed the fire-croſs, or *Croiſh t'Arridh*, the ſlaughter-croſs; for AR-RADH, in GAELIC, ſignifies *ſlaughter*; and the dead left in the field of battle are ſaid to lie SAN ARRAICH, *i. e.* in the field among the dead. This name is well known, but corruptly in Engliſh entitled *Slughorn*: with this fire-brand they ran from one to another with ſuch velocity through the country, calling the people to arms with the word *Sluagh Ghairm* in their mouths (as above, *Slughorn*) namely, to call the people to arms; by this ſpeedy proclamation the people were inſtantly at the place of action, *Croiſh Arridh*, as above; the firſt was the figure of the ſignal, the laſt epithet means

ſlaughter,

ſlaughter, a field of battle; HUIT N'-GAISGEACH SAN ARRICH, *the hero fell in the field of battle.*

This is the mode of giving ſignals all over the weſtern iſles; every town and houſe in an iſland know their own different places for burning the blaze, or making a ſmoke; when any perſon wiſhes to croſs from the main land, or any other iſle, to viſit an acquaintance, immediately the people launch out their boats to bring over the ſtranger; and one of theſe fire ſignals have been ſeen in HARRIS, from Skye, a diſtance of 24 miles; nay, there was a ſignal of diſtreſs made on a certain melancholy occaſion on the ſummit of the high pike of St. Kilda, and was really ſaid to have been ſeen by ſome of the inhabitants of the Long Iſle, but they did not then underſtand the meaning, as the diſtance of twenty leagues was too long for ſignals to receive a paſſage by them; nor could it have been ſeen, had not the Long Iſle been flat, and in many places almoſt on a level with the Atlantic. Our ſurpriſe will be leſſened at the method uſed by

our predeceſſors to collect their forces, when we find the ſame method is uſed at this day by a people nearly in the ſame ſtate and degree of natural advantage that our forefathers were in, when the Princes and people were known by the appellation of FIANS, and FIANEACH, or wardens and guards of the kingdoms. And the ruins of their great caſtles are known to this time by their names.

Tradition aſcribes twelve, and a modern writer fourteen towers to FIANGAEL; and report ſays, that he was buried at Kilin in Broad Albin, Perthſhire; in a word, that appellative was common to many; juſt as the ſurname FERGU, properly ſpeaking, was to every king, or prince, as judge over the differences among the people.

The remains of a large circular building called the Black Caſtle, are to be ſeen in Mulin pariſh at Erradour within a mile of BALLY UKAN; near *Mulin* is another, and many more towards Fortingale; but the moſt complete is that named CAISTEAL N-DIU, at the foot of the hill

of

of GRIANAN, or GROUNICH CRUINICH DUN, the gathering hill, or DUN, being the place of rendezvous in the days of yore; this veſtige lies in the farm of CAISHLY, weſt from MINGINISH.

There are other caſtles out of the line of the other twelve, and connected with the FIANS; one of them about five miles eaſt of KILIN pariſh, above the high road; the other called BORORA, about a mile from ACHMORE, on the ſouth of *Loch Tay*, in the ſaid pariſh *.

We ſhall now take a wider range for a little, in order to make it appear that this order of men poſſeſſed all Scotland, and that the name may, for any thing known to the contrary, have then been as generally received among the people, as the term Scots is now applied to the deſcendants of theſe FIANS. In the ſhire of *Sutherland*, we meet with CAIRNNAM FIANN, being now a confuſed maſs of immenſe large ſtones, the ruins of large buildings, which lie in the pariſh of *Dornoch*, about ſix miles

* Camden, by Gough.

to

to the weſt of that pariſh church. And in the pariſh of *Rougairt*, in the ſame ſhire, one meets with CLAISH NAM FIANN, about five miles north-weſt of the church. CLAISH being a narrow tract of country, and ſo named in other parts through Scotland, by way of diſtinction, from *ſtrath*, this laſt being of much larger extent. In this little diſtrict the guardians of the country were ſettled, with a chief in their neighbourhood called FIANN.

From the north of Scotland we paſs on to the ſouth; and there, in Murray-ſhire, we meet with FIAN DORN, *i. e.* FINDORN, or the eaſt ſide of the GARABH CHRIOCHAN, or rough marches. And as this country lies open to the invaders from the north-weſt, it became neceſſary for the chief, who reſided here, to be well appointed with FIANNICH to attend him, when called upon to defend their properties from the enemy. *Findorn*, a well known town, is built on the ſea-coaſt, and a conſiderable traffick is carried on there, a much ſafer and more profitable profeſ-

ſion

ſion than the trade formerly carried on by the inhabitants in that part of the country, when the name was given to the place.

Near fifty miles north-weſt of Aberdeen, in Bamfſhire, the caſtle of FIANLETTIR ſtands. This ancient ſeat of the *Fiannich* is well known from the honourable family to which it belongs.

This, with the country around it, was occupied by the FIANS, an armed company ready at a call when need required their aſſiſtance.

We leave Inverneſs, and haſten to Perthſhire.

Then about two miles north-eaſt from Blair in Athol, where that duke principally reſides, we paſs a GLEAN FIAN DALE, the country where moſt of the wardens reſided; and their chief moſt probably lived at CAIRN DUBH, now reduced, like other caſtles, to a confuſed heap of ſtones piled upon one another.

To the eaſt of Blair Athol ſtands caſtle LUD, another of the old ſeats of the marchers of North Britain. The founder's

name

name was LODDY, a man's name common then as well as in our own times, viz. LEWIS, or *Lodovic*. Both the Lothians derived their names from a prince of this nation; even London, by ſome fanciful writers, is ſaid to have been ſo termed from king LUDD; and in Scotland there is a *Beinn Loddy* in Perthſhire, where many princes of that name are known to have reſided, about fifteen miles weſt of Sterling, in the boſom of a ſemicircular group of high hills, and facing Edinburgh.

URR, ARD, a place ſituated on the water of GEARY, about four miles eaſt of Blair, received this name from one of the great perſonages who protected the country. URR, MHOR and URR, ARD, were, and ſtill are, applied to perſons of exalted rank and power over the highlands of Scotland; and indeed this is the common way of ſpeaking of them with ſtrong marks of reſpect: and very probably from the *apex* of CRAIG URR ARD, the watchman lighted his fire-ſignal to alarm the whole party to arm themſelves againſt the approaching enemy.

CAIRN

CAIRN DEARAG, and ESS DEARAG, at Lannecaſtle, where a great Fian once lived, and the family is ſtill upheld by their deſcendants, or relatives. Likely enough, Oſſian's DARGO, and other fortifications of Fians or Princes may be met with, about three miles from the houſe of Blair; and about four miles ſouth-eaſt from the ſaid Blair Athol, lies the famous FIAN CASTLE, where a brave defender of that country once reſided in thoſe hoſtile times.

Perhaps the reaſon of ſo many wardens ſettling here about Athol and its vicinity, aroſe from its being nearly oppoſite to LOCH ABBER, on the weſt ſide of theſe marches, a place long known for the fierceneſs of its inhabitants, who frequently infeſted the rich countries in Perthſhire about Dunkeld, and even the fertile Carſes of Gowrie and Falkirk; that thus united they might be able to ſtop the progreſs of theſe daring invaders, whoſe ſteps were always marked with conſequences dangerous to the natives, and eſpecially to their properties.

Fortingale,

Fortingale, rather FAIRE NAN GAEL, watching the highlanders: This place was once eminent for watchmen, and a ſtrong body of FIANEACH were ſettled around it.

At the head of LOCH TAY, in a narrow valley, ſtands FINLARIG, one of the Earl of Broad Albin's principal ſeats; a very ſtrong caſtle, well known to belong to the FIANS, and perhaps to FIAN GAEL himſelf, who is ſaid to be buried at Kilin, in its neighbourhood.

From the Grampian Hills to LOCH TAY in BROAD ALBIN, the river DOCHART gently glides along through a beautiful highland ſtrath of eighteen miles long, called by the name of the river; both ſides of this valley are planted thick with gentlemens ſeats, and large farm villages occupied by the inhabitants; in the happy neighbourhood of which we meet with STRATH FILLAN, rendered famous in more modern times, from the wells and waters of Saint FILLAN, which were believed to have been impregnated with the virtue of curing lunatics,

lunatics, by that famous man; the place is on that account yearly frequented by people to reap the benefit entailed on theſe waters from the year 700 to the preſent; and the veſtige of his old monaſtery alſo remains, and is uſed for the ſame valuable end with the waters, to contribute to the bleſſed purpoſe of conferring health on the diſtreſſed. But paſſing this, we muſt remark, that prior to this period the names of different ſeats ſtill bear the name of the FIANS, as STRA FIAU LANN, where many chiefs under that deſignation, accompanied with their vaſſals and tenantry kept ſtrict watch againſt the encroachments of the GLENURCHAY men, and thoſe of the upper and lower LORN, on the weſt ſide of the rugged marches, and to whom the above STRA was always expoſed, on account of its being an eaſy open thoroughfare to paſs to the low countries of BALQUIDDER, STRATH of LANNE, and STIRLING.

In defence of which many ſevere battles have been fought, as we are told from tradition, and even the ſongs left for poſterity

to recite, which might be marked in this place was it neceſſary to eſtabliſh the foregoing narrative from the ſtrength of ſuch authority; but what already has been ſaid reſpecting the FIANGAELS will, it is hoped, ſatisfy any ſenſible reader of the truth of theſe wardens being employed in this kind of capacity, without additional ſtrength of illuſtration to make the ſubject credible, or the name more generally believed to exiſt. And near the very Dorſum, or ridge of Alabin, in paſſing ſouth-weſt from STRA FILLAN, one enters into GLENFALLACH, or GLEN FIAU LAOCH, in Engliſh, the valley of the alarmed hero. Such a man is called a FAWARR, or a ſtrong man on guard.

This Fian defended the paſs that leads towards Lochlomond in the county of Lennox. In the pariſh of Callander, Perthſhire, we meet with GLEAN FIAN GLAISH, or rather FIAN CHLAISH, a beautiful rich little valley, inhabited by the marchers, who protected the low countries of Monteith, and Strath of Lanne from the inroads of

of the GLENORCHAY, or BALQUIDDER depredators.

In the adjoining Strath another chief lived at DRIP FIAN, in STRATH GERTNAY, hard by it. DRIP means active, ſtirring; and FIAN, vulgarly called *Drepan*, the name of a town.

LOCH FINN received its name from the ſame ſource; in the neighbourhood of which, one of the chieftans lived, perhaps at ARROCHAR ARR CHORADH, the ſlaughter hollow, to oppoſe the Argyleſhire invaders, called EARRA GHAELICH, and in Cowal, further ſouth, toward the end of the GARABH CHRIOCHAN, or rough marches, we find the caſtle of FIN NAB; NABI was, and is ſtill is, the term for a neighbour through all the Ebudæ; perhaps it is more than probable that this gentleman had a few neighbouring aſſiſtants, to whom this familiar term was applied for their aid in time of need. FIAN CHRUACH, or the rock of FIAN, in the vicinity of GLENURCHAY in Argyleſhire is well known; and we might follow the watchers in the ſame

order over all the Weſt ſide of the GARABH BHEANS, as we did on the Eaſt, and could eaſily mention ſeveral veſtiges belonging to theſe chieftains, who were ſeated in their regular order, to command the peace of the kingdom, by forcing thoſe who were violating it into better manners by a ſharp appeal to their broad ſwords, in caſe more moderate and lenient meaſures could not inſure it. But we ſhall rather paſs by to remark, that not only the marches between kingdoms required wardens, but even in the heart of the kingdom, and over all the iſles, we find that this order of men prevailed.

On the north of Campſay hills, the country adjacent is called FIAN TIRR, or *Fintry*, and the very pariſh is ſo named. This place was infeſted by the inhabitants of Clydeſdale and Campſay, and the whole force of the country was neceſſary to protect their property, eſpecially in ſheep and cows, for which this country is famous. In Airſhire, not far from *Kilmarnoch*, another country named FIANEACH, or *Finnich*, is to be met with, ſouth-weſt from Glaſgow.

The

The Romans knew theſe inhabitants by the name of *Attacotti*, corruptedly ſo called by them as uſual, inſtead of *Aiteach Coitarin*, *i. e.* the cultivated country of the boatmen; for *Coit* ſignifies a boat, which theſe coaſters uſed generally for their fiſhing and navigation; the whole of the pariſh is known by FIANEACH, a ſtrong proof that danger threatened them by ſea, and by land, and of courſe a ſtrong band of defenders became neceſſary on the weſt coaſts, facing the Iriſh rovers and their curracks, in caſe they landed.

There is a Bo FINNAN in Dunbartonſhire, where the village was planted by theſe guards. In Bothwell pariſh, Lanercſhire, ſtands CAER FIAN, corruptly *Carfin*; CAER ſignifies a gentleman's place of reſidence, it was ſo uſed then, and is ſo employed at this day. Hard by Muthil is to be found a FIAN TULLICH, and another FIAN TULLICH in *Glenleadnag*, Comrie pariſh; FIN GLASSIE in Fife, and COR STOR FIAN of Niddry. FIN GASKIN, this laſt quality added to FIAN repreſents the human mind with the idea of a brave hero,

a very needful accompliſhment in a man who bordered on a country, and even ſhire, inhabited by FIANICH; all Fifeſhire is called FIAU, an alarmed country, as if the natives of this rich country were continually on their watch, to protect their private property from the ſurrounding plunderers, who waited their opportunities to break in upon this fertile garden of North Britain, to ſtrip the inhabitants of every thing valuable, eſpecially of their cattle. Fife anciently was ſuppoſed to comprehend all the beautiful plains, from the Carſe of Goure: on the north of the Tay, to Falkirk on the ſouth of the Poull river, (ridiculouſlly called Bodotria) by the admirers of the Romans, So much in proof of the exiſtence of a ſet of gentlemen and vaſſals, who were denominated FIANS, as an agnomen given them by way of diſtinction from their other names; many of which prenomens, from the ruſt of time, and the gradual influence, and corruption of ignorant and inaccurate ſpeakers of the language, appear now in the mouths of people, clothed in a garb ſeemingly ſtrange

and

and foreign, even to the moſt accurate judges in Gaelic.

But before this is exemplified, we muſt obſerve that the ſame government prevailed over the weſtern Hebrides, reſpecting the FIANS, and which is no inconſiderable proof that they were originally the ſame people. In Harris, Inverneſs-ſhire, there is a FIANS BHA, commonly known in Engliſh by Finſbay; and between North and South Uiſt, Argyleſhire, ſtands conſpicuous pointing at both ſeas, the famous CRAIGNAM FIANICHIN, from the apex of which the protectors of that country made their remarks by looking to the ſea to prevent a ſurpriſe. *Loch nam Fian*, and *Coridh nam Fian* near *Dun Gainich*, *Benbecula*, *S. Uiſt*. *Cor na Fian*, *i. e.* the cauldron, or kettle of the wardens.

One inſtance or two more in the ſouth before we enlarge on the iſles and north-weſt. On the ſouth-weſt of Lanne Caſtle we found Drepan, *i. e.* the active *Fian*. *Drep* or *Drip*, as above, ſignifying activity, or action, on the weſt in Strath Gertna, with

another in the north hilly country, to give the alarm to the chief in caſe of danger; and at this Lanne, a third great hill for burying the Lannes, have been built, and called by that name LANNIBH-EUG, the *dead Lannes*. There is another DUN IRA, near Loch Eairn, called CUILLURNAN; *i. e. Cuil ſar Fiann*, the weſt corner watch of Fingal, to prevent a ſurpriſe by the enemy, among the thick woods around the Chief's houſe at *Dun Ira*. From the whole it ſeems certain, as Mr. Knox remarks, that the whole country and iſlands are filled with the exploits, and veſtiges of Fingal's; ſo that not only one but many men of this deſcription of great heroiſm and ſplendid achievements actually exiſted in the highlands at ſome remote period of time. The numerous remarkable places that go under that name, is another ſtrong corroborating proof; for we find the name and veſtiges in Sutherland in the heights of the pariſh of *Kildonnan*, or *Dun Fian*, as obſerved by an intelligent clergyman from that country. There is a hill called KNOC FIAN, or

Fingal's

Fingal's Hill; and the people have a proverb, when there is a great falling off from any man in his ſucceſſors, whether in his family or office, they ſay, Oſſian, the laſt of the heroes. It is well known, ſays Mr. Knox, that there are many poems and ſtories in the highlands ſimilar to that publiſhed in the name of Oſſian.

In the iſland of Staffa, there is a ſpacious cave of Fingal beautifully deſcribed by Sir Joſeph Banks and Mr. Pennant. When we aſked the name, ſay they, our guide told us, it was called the cave of FIUN MAC CUILL, whom the tranſlator of Oſſian's Poems has called FINGAL. How fortunate that in this cave we ſhould meet with the remembrance of that Chief! as that of the whole Poem is almoſt doubted in England. At *Caol Ruidh*, in *Sky*, a ſound, one quarter of a mile broad only from Scotland, three miles from the mouth of *Loch Duich*, in Roſs-ſhire, the ruins of a CAISTAL DUNNIN, that is, DUN FIAN, the hill of Fingal, are to be ſeen. There is

a *Dunnin*

a *Dunnin*, called *Torr Naive*, near the heart of Strathern in Perthſhire, where another of the FINGALS lived, a beautiful large mound like a ſhip, with its keel uppermoſt; the Romans ignorantly called it *Terra Navis*, an earthen ſhip: but in Gaelic, TORR NAOMBH, is a ſacred burial place belonging to the King or Prince who reſided at DUN CRUB, the preſent ſeat of the Lord Rollo. There is ſuch another large hill at Inverneſs, where another of the heroes reſided, called TOM NA HEURACH, the hill of the young men. EURAN ALUIN, is a handſome youth; here probably the young men were marſhalled by the King or chief FIAN. Near *Lanny* Caſtle, be-weſt Sterling, one meets with two places bearing the name; one at *Orbinn*, i. e. AIRRE BO FIAN, the watch-town of Fingal, in the braes above the chieftain's houſes.

Nay, another ſtrong mark to corroborate what was hinted above, that the inhabitants were the ſame with thoſe over all Scotland; and on the north-eaſt in particular, we ſaw that not only ſingular bays

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and towns are named by the epithet FIANS, but whole diſtricts in different places evidently bear the names of the people there, though none of the vulgar natives can account for the inhabitants of theſe tremendous ruins ſtill ſingularly attracting.

In Sky, we meet with BAILI NAIN, *i.e.* BALLY-NAM FIANN, where a gentleman reſides. The many large BARPIANS in that beautiful rich iſle ſtrongly mark their exiſtence in that country.

The BARPIANNS over all *Harris* and *Liewes* are immenſe large Cairns of ſtones huddled and blended together into the greateſt maſſes of confuſion, and ſeem to have been originally dwelling-houſes, and poſſeſſed by the Fians; I ſay, theſe are to be met with in many places in thoſe and adjacent iſles, particularly at *Helliſhniſh*, on the main land of Harris, and in the iſland of *Scalpay*, and others, theſe huge Cairns are numerous. Thoſe above *Helliſhniſh* have been regularly built in the form of a large ſquare, comprehending ſome acres

acres of ground in the middle, perhaps with a view to keep their cattle ſecure in the night from the neighbouring thieves. Says Maſcow, among the ancient Scythians, the flocks and herds, after grazing all day in the open fields and paſtures, retire, on the approach of night, within the protection of the camp, which conſiſted of wooden houſes of the princes, which were carried about in their emigrations on carriages by twenty or thirty horſes and oxen, juſt as the BARPINS that ſtood regularly ſecured their flocks in ſquare ſpots in the centre. And in the iſle of Scalpay, or Glaſs, ſome of the BARPIANS are to be ſeen to this day almoſt intire, ſtanding quite erect in the middle of other vaſt confuſions of ruined ones. And one of the Engliſh Gentlemen, a Mr. Hawkins Brown, who was ſent to mark out proper ſtations for fiſhing villages, did viſit theſe old erections on the ſpot, and can bear witneſs to this aſſertion. This gentleman in particular made the Author ſtand within a BARPIAN houſe, and he expreſſed his utter aſtoniſhment

aſtoniſhment at the uncommon ſight of ruins heaped together in ſuch great maſſes.

Thoſe ruins have occaſioned much ſpeculation among antiquarians, and the diverſity of opinions, is equalled only by the uncertainty of individual conjectures on that head. Various are the opinions, ſays Dr. Macpherſon, of the learned concerning the intention of theſe Cairns, and concerning the people, by which they were erected; ſome will have them trophies to perpetuate the memory of heroes ſlain in battle, others that they were erected in honour of Mercury, the protector of travellers; others fancy they were the ſeats of judicatures for the old Britons; and others fancy they were eminences on which kings ſtood after they were elected, ſo as to exhibit themſelves to the multitude. One or two critics think they were boundaries which divided the eſtate of one great man from another; and many have thought they were intended only for burial places, to which laſt opinion the Dr. himſelf ſubſcribes, becauſe ſepulchral urns were found in ſome of them. This indeed

indeed may be true reſpecting a few, but not applicable to ſuch immenſe numbers of them as are to be met with contiguous to each other; and as it were regularly formed like ſquares of built houſes, fitted out for the reſidence of living inhabitants; differing in ſize, greater and ſmaller, according to the quality of the inhabitants; and even in Skye ſome of theſe rude buildings are ſeveral hundred feet in circumference, others have had but a ſmaller appearance, perhaps four or five large ſtones erected before the face of a hollow rock, like a ſmall cottage in compariſon to the more magnificent ones; and they were certainly dwelling-houſes; nevertheleſs, burnt bones and aſhes might be found on floors, it being no ways uncommon at this day to burn the bones of ſheep and cows, and ſuffer them to remain there for half years and upwards, &c.

They were all built in circular forms, ſomething like cones or ſugar-loaves each, broad at the baſe, and gradually inclining towards a point; and the ſummit of each of which ſeems to have been covered with a large ſtone to keep the ſtructure firm. And

thoſe

thoſe large ſtones are ſtill to be ſeen reſting on the top of each Barpian, as it crumbles into ruins through old age.

Mounds of earth have been piled up around theſe ſtone buildings; and the one kept pace with the other. Thus their heavy ſtones were rolled up on the out-ſide mound, and gently placed on the wall from thence, as it advanced in height, until the whole was brought into a point, and covered, as already mentioned, by a bulky heavy ſtone. In many places, theſe houſes appear at preſent like great ruins ſunk down within a hill in groſs confuſed heaps; ſo that when the houſes were ſtanding, the inhabitants, in a manner, burrowed under ground; and the green graſs, on the out-ſide of the mound, ſerved for thatch to keep the dwelling-houſes dry from rain-drops in wet weather.

And it is not improbable, but the whole inhabitants of Scotland and the Iſles, in theſe warlike days of hunting, attending, and herding of cattle, before huſbandry was thought of, were called by the general name

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of FIANNS; as, in after ages, they were called PEICHS, on the eaſt ſide, from their new imployment of farming the ground; and in the weſt iſles, SCOTSH, from their *Sails*, or SCODE, and ſea-fairing buſineſs. That this was the caſe is pretty clear from many old adages in Gaelic, where the idea of war and hunting is ſtrongly marked: *e. g. N-Roimb u San n-Feinn?* Was you in the purſuit, or jeopardy to-day?—*Bha me ſan Feinn?* I was in a meeting, or in an enterprize, &c. And a man's going to the FEINN is ſtill underſtood to be the ſame, as his going on a very dangerous expedition. To this day that idea is ſtrong among the vulgar, and expreſſed in their old ſongs, as is well known to almoſt every highlander who ſpeaks the language.

We now return to perform the promiſe of adducing one example out of numberleſs inſtances that might be condeſcended upon, where the Gaelic in the mouths of the ignorant has aſſumed an antiquated garb, nowiſe ſuitable to the ſpirit of that language.

guage. The inſtance condeſcended upon, for the ſatisfaction of the reader, is that of OSSIAN, which has occaſioned no ſmall wrangling, and even raiſed ill-humour, among the learned of late; and yet this mighty word, when ſtripped of its foreign dreſs, will appear evident to the intelligent reader; and the myſtery ſhall then appear nowiſe uncommon, or difficult to be underſtood.

Then, this name is compounded of two words, OS or AISH, and JANN or John. When one man addreſſes his ſpeech to another, he always uſes the interjection *Os!* as, OS JANN! hearkye, John! (it is equivalent to the Latin word *heus*, hearkye;) and ſo to all other names of men and women this interjection is adjoined. But in this particular word under conſideration, AISH is applied, and not OS, becauſe it implies a reflection of things paſt, or a preſentiment of futurity. Thus, AISH-JANN means the reflections of John; when John, or the bard, in compoſing his poem, looks back on things that

paſſed ages before his time, or anticipates circumſtances that were to follow in after-times. Oſſian ſays, in his TEMORA, After the moſs of time ſhall grow on TEMORA, thou wilt endure, ſays the bard of ancient days, when reflecting back on old times. It is not certain, ſays Mr. Smith, what bard Oſſian refers to; ſurely it was in remote ages even then. It is nevertheleſs a proof that poetry, in the days of Oſſian, was by no means in its infancy.

And ſome have imagined that great numbers of Gaelic tales were well known before this æra of verſe, and to ſome of theſe Oſſian might allude with a melancholy kind of pleaſure, when compoſing his own poems by way of amuſement in his old age; beſides, the word *Shean aiſh*, old way, or old faſhion, is the common mode of expreſſion, when enquiring after one's health in any part of the highlands of Scotland; *Cinnas ata n'Dune ud n'diu?* How does that man do to day? the anſwer is, *San tean aiſh*, in the old way, old uſe and want, &c.

And the two words, *Aiſh Jann*, have been

been time immemorial so firmly united by corruption, that even a judge of that language seldom thinks of parting them, so that they pass under the idea of one simple root, though nothing is more inconsistent with the idiom of that tongue.

The inhabitants on the west side of *Dorsum Alábin* value themselves on their being Gaels, esteeming it a more honourable name than *Gaill*, or *Goullibh*, the epithet usually given by them, to the inhabitants of the east side, arising, as they imagine from their sulky cheeks, which they suppose them more eminently possessed of, than the more pleasant Gaels, who are naturally sprightly in their manner and appearance; hence we are left to conjecture, whether *Fian Gael* was, or was not, a native of the west side of the *Garabh Bheantibh*, the common marches, and the ancestor of the Mac Dougaels, this hero being named *Fian Mác Dhuil*, by way of distinction from others of the *Fian Gaels*, so frequent to be met with in all other parts of Scotland; as *Fian Gael* was the son of Dougal, or *Mac Dhuil*, the

grandfather of Oſſian, the author of the incomparable poem, ſo inimitably famous; or rather, if it was not for certain a common appellative uſed both in the eaſt and the weſt, as remarked above.

With regard to the authenticity of that performance, ſo much has been ſaid by Dr. Blair, Mr. Smith, and others, in its favour, that it would be an inſult on mens judgment to litigate on that head, ſeeing the internal, and external evidences are ſo ſtrongly marked with ſatisfactory truths of its being genuine, that no competent judge will ever attempt to reprobate it; and to anſwer the cavils of ſceptics, ignorant of that language and its merit, would be equally fooliſh as fruitleſs.

Sir Adolphus Oughton, ſays Mr. Boſwell, our Deputy Commander in Chief, who was not only an excellent officer, but one of the moſt univerſal ſcholars I ever knew, had learned the Erſe language, and expreſſed his belief in the authenticity of Oſſian's poems; but as Dr. Johnſon took the oppoſite ſide of that perplexed queſtion againſt Mr.

Mr M'Queen in Sky, ſo did he alſo at Edinburgh.

To prevent a diſpute however, Sir A. O. who had a charming ſweet temper, changed the diſcourſe, as he found the Dr. would perhaps exceed the ordinary bounds of good manners before he would give up a favourite topic, in the ſupport of which he had declared himſelf deeply intereſted; and a rooted prejudice once entertained, can hardly be got out by the knowing and learned; this ſeems to have been the Doctor's caſe in an eminent degree, for he would rather allow the merit of that performance to fall to the ſhare of Mr. Macpherſon, tho' averſe to that gentleman's fame, rather than that ſuch a poem could becompoſed in a country againſt which he had declared himſelf openly.

The poems, ſays Mr. Smith, which this gentleman, meaning Mr. Macpherſon, gathered from oral tradition, were certainly no other than thoſe commonly repeated in the country, and in the manuſcript he got from Mr. M'Donald in Croidart, out of the *Leabher Dearag*, or red book, together with

thoſe he got from the *Bard*, *Mac Vurich*, where the records of Clanronald's family had been kept for ages back; the poems were only more poliſhed and better preſerved in the manuſcripts than in the mouths of the vulgar.

To this man's ſentiments the author ſubſcribes, having had frequent acceſs of hearing great pieces of them repeated, and was well acquainted with John M'Leod, a native of Harris, and a very aged man of 93 years and upwards, who could entertain an houſe full of hearers for ten days or a fortnight, with theſe and other poems equally old, and ſome of them ſeemingly of more ancient date.

And for this piece of agreeable and innoſenſive entertainment, he was acceptable company wherever he lodged, and generally well attended with crouds of all ranks every night, who liſtened with pleaſure to his agreeable muſe. And that Mr. Macpherſon had merit in placing the different component parts in the form he offered his tranſlation to the public, is a truth ſo generally acknowledged,

acknowledged, that few impartial judges will venture to deny it.

The author however, never did hear the whole of theſe poems in the ſame complete detail in Gaelic, except only in ſeperate rhapſodies, and each of which appeared to be a finiſhed piece.

After thus diſcovering who the FIANS were, and why the agnomen was applied to them by way of dignity, the reader, it is hoped, will hardly heſitate to allow, that each of theſe great perſonages would have their bards to ſtimulate their men to the battle in time of trial, as well as to record regularly the mighty achievements of their princes's families, who employed them in his ſervice. In regard, the want of theſe uſeful domeſtics, would be placing the great chiefs who were the bulwark of their nation on an inferior level to their ſucceſſors, though under different names, as heads of tribes, or clans, yet their whole office was literally the ſame with that of *Fians*, namely, to protect their people and country from the inſults of depredators.

Speaking of *Fingal*, Gibbon writes, that this hero's death perhaps, might anſwer to the 208th year of the Chriſtian æra, when that hero is ſaid to have given battle to the ſon of the king of the world, *Cargul*, agreeable to his fame, as handed down by the bard, and lately revived in an Engliſh garb, when *Fingal* is ſaid to have commanded the Caledonians at that memorable battle where he obtained a ſignal victory on the banks of the *Carron* near Falkirk, where the ſon of the king of the world, *Cargul*, was defeated from his arms, after he had eluded the power of Severus along the fields of pride.

Something, ſays Mr. Gibbon, like a doubtful miſt ſtill hangs over thoſe highland traditions, nor can it be entirely diſpelled by the moſt ingenuous reſearches of modern criticiſm; but if we could with ſafety indulge the pleaſing ſuppoſition, that Fingall lived, and Oſſian ſung, the ſtriking contraſt of the ſituation, and manners of the contending nations might amuſe a philoſopher's mind.

The

The parallel would not be to the advantage of the more civilized people; if we compare the unrelenting revenge of Severus with the generous clemency of *Fingall*; the timid and brutal cruelty of *Caracalla* with the bravery, the tenderneſs, the elegant genius of Oſſian; the mercenary chiefs who ſerved under the Imperial ſtandard, from motives of fear, or intereſt, with the free-born warriors who ſtarted to arms at the voice of the king of *Morven*; if, in a word, we contemplated the untutored Caledonians, glowing with the warm virtues of nature, and the degenerated Romans, polluted with the mean vices of wealth and ſlavery; it is then ſincerely wiſhed and hoped that the account given of theſe heroes may, and will throw ſome ſatisfactory light on the ſubject of the Fians, and diſpel the miſt which prevented that elegant hiſtorian, as well as many others, from yielding a hearty aſſent to this ſeemingly myſtical truth. What a pity but ſuch learned gentlemen were well acquainted with the Gaelic, ſo as to repreſent the ſubject in a more maſterly manner before the

the eye of the impartial public, than the author can pretend to! In that caſe it is certain that Mr. Gibbon's doubts would not only be removed, but his maſterly deſcription would ſatisfy others that *Fingal* lived, and *Oſſian* ſung, and that the Scots then, as they ſtill do at this day, deſerved a better character both for humanity and the more tender feelings of compaſſion and good manners than the gentleman who gave riſe to the preceeding animadverſion on their manners, was pleaſed to give them.

The opinion of Mr. Hugo Arnot, in his Hiſtory of Edinburgh, when ſpeaking of Oſſian, and his poems, is more decided than that of Mr. Gibbon. To reject, ſays that author, the poems of Oſſian, we apprehend is impoſſible, ſo ſtrong is the impreſſion; yet to admit ſuch dignified ſentiments, ſuch purity of manners, as have not prevailed generally among the moſt unpoliſhed nations in the earlieſt and moſt illiterate ſtages of ſociety, and which an obſervation of its progreſs has enabled us to form, is equally difficult to account for.

Had

Had this gentleman's reſearches, however, led him to enquire farther back into the real hiſtory of theſe people in more remote ages, he would have found out the ſecret of their being more learned and poliſhed, long before the æra in which Fingal lived and Oſſian ſung; and alſo that the progreſs of civilization of manners in theſe later ages was on the decline then, from what appears in the faint traces of it handed down by the learned to our times; ſo that the age of Oſſian, refined as their manners then are allowed to have been, was not early, but comparatively ſpeaking modern. What a pity that Mr. A. did not produce ſome evidence to convince us of this ignorance of theirs; for ſure enough the poems and other fragments handed down by poſterity, diſplay both taſte and learning, even though they muſt have ſuffered conſiderably from the ignorance of thoſe who handed them down from his, to our times, and the writings compoſed by men of letters, have not ſurvived the deſtructive hand of time, from the more dark remote ages for us to examine their merits;

rits; yet this loſs is no proof of ignorance, much leſs of ſuch marks of literature not having once exiſted, (and the contrary has been made to appear from the teſtimony of authors, though ſtrangers to the Celtic language;) but the real deſign of Mr. Arnot in ſpeaking of their ignorance appears in its full ſtrength from the ſevere attack made on the religion of the preſent times, by giving a preference to the Druidical over that of the Chriſtian religion. When ſpeaking of a people ſo pure, ſo honourable amidſt their ignorance, he ſays, that the dawn of arts, of learning, and of the Chriſtian religion, ſhould be accompanied with their degeneracy into groſs barbariſm is aſtoniſhing, and that Chriſtianity with its introduction ſhould confirm by example the truth of the doctrine it inculcates, namely, that a taſte for knowledge expels from a ſtate of paradiſe.

We ſhall not attempt to reconcile difficulties by ſophiſtical reaſoning, but will rather reſt under the mortifying acknowledgement, that altho' the fact undoubtedly ſo ſtands, we cannot ſatisfactorily account

count for it. Here is a moſt unguarded, and, I had almoſt ſaid, unmannerly wound, deſignedly given to religion and its profeſſors, as if it had been calculated for the ignorant only, and that learning would diſqualify men from the enjoyments which are believed to follow as a reward ariſing from the laborious reſearches of the more learned, to crown their endeavours in ſearch of the truth with the happy fruits promiſed them for their pious endeavours. An outrage this, committed without even the appearance of probability or truth, and ſo groſs that it contradicts known experience, and a ſtrong proof that the heart of the man who could expreſs himſelf in ſuch terms, was ſtript of the vital feelings of religion himſelf, and wiſhed to impoſe his own lucubrations on the world as generally allowed ſtandards of truth, tho' nothing is more oppoſite to facts, as is too well known from the practice and converſation of the truly learned, who, through their ſuperior knowledge, are generally the moſt pious, the more learned they are: this was the caſe with a Newton, a Boyle, and a Milton;

Milton; and ſuch who are, and have been truly learned, are of courſe the nearer to a ſtate of paradiſe; while, on the contrary, ſmatterers and pretenders to learning have all along endeavoured to laugh religion out of the world, and expoſe to ridicule the ſincere profeſſors of the divine truths, while their own practice has rendered them objects of compaſſion, and if their progreſs is not altered, they are marching on towards a different ſtage from the ſo much wiſhed for paradiſe.

The manners, continues he, as repreſented by Oſſian are ſo generally known that to deſcribe them would be ſuperfluous, nor indeed could juſtice be done to them in an abridgement. To us is left the ungracious taſk to mark how widely ſucceeding ages, in a more advanced ſtage of ſociety, deviated from the virtues of their anceſtors, from what has been already remarked, reſpecting the learning, with the politeneſs and eloquence, ſaid to have been employed by Abaris, the Arch Druid, of the Iſles of the *Hyperborealis*, when at Athens and other po-

liſhed

liſhed parts of Greece, as far back as the time of *Pythagoras*. Any of Mr. Arnold's readers may be ſufficiently ſatisfied, that learning in the more modern ages of Oſſian and other contemporary bards was by much on the decline, from what it was in former days; however much the refined manners of that prince may have excelled the more forbidding ferocity of ſucceeding generations which continued to degenerate more and more, until they were ſunk into abſolute barbariſm and ſavage tyranny. Then, by degrees, the chains of the feudal ſyſtem were broke, and the ferocity of their diſpoſitions began to recover its primitive elegance of manners, which, in the days of Oſſian, are ſo juſtly celebrated.

Thus, for any thing known to the contrary, the progreſs of manners have repeatedly had, and may again as often have its infancy, its full growth, and its decline, as is well known to have been the caſe ſince the times that Britain with its iſles have been firſt planted with inhabitants. And it would be raſh to conclude that theſe early ages have had no writings

writings among their learned, becauſe none of their monuments have ſurvived the ravages of time to convince poſterity how unjuſtly their memories have been branded with unmerited obloquy and ignorance; for certainly thoſe who received, and could read letters written in Greek, ſix centuries before the Chriſtian æra, could alſo write and remit anſwers in the ſame ſtyle and language. And he muſt be a novice in hiſtory who has not read, that trade and commerce were carried on between the Phœnicians and inhabitants of the Britiſh iſles long before even the Grecians heard or knew of that traffick to begin it themſelves; and it is believed that the old *Pelaſgi* had been in poſſeſſion of that trade long before the ancient Phœnicians themſelves found out the ſecret.

Upon the ſhorteſt reflection therefore the learned reader will at once admit, that the inhabitants of Britain, and of its iſles, could not tranſact buſineſs with theſe different people, without the neceſſary accompliſhments uſually employed by others who have been bred to buſineſs, whether in the mercantile

mantile or military line of life. To upbraid them with ignorance and want of letters in thoſe early times, and that in defiance to the moſt refined politeneſs of manners, cannot but affect the tender feelings of any conſidering mind, and no ſmall reflection on our own modern groſs conceptions when we paſs judgement too raſhly upon a people, whoſe qualities appear, upon trial, to be equal, if not far ſuperior to thoſe of our own. And when it is conſidered how many manuſcripts have been loſt ſince the time of Cæſar, which were then known to have exiſted, but now not to be recovered, yes, even in Britain, beſides other countries; our admiration ſhould ceaſe from the moſt diſtant thought or expectation of writings that could not, from the nature of things, but fall into ruin ages prior to the above period; and yet from the agreeable remains of their ſweetneſs of manners, as we learn from tradition and their ſongs, which have reached our times, if we judge of theſe as of others, from analogy, we cannot refuſe them when

poſſeſſed of ſuch accompliſhments as have ſtruck us with aſtoniſhment, to have alſo enjoyed the art of committing their words and actions to writing for the benefit of others.

But Mr. P. charges the Celts with an unpardonable offence, as they were and are ſtill ſo fond of Clans. What is praiſe-worthy in others, he affirms to be almoſt criminal in an highlander: whether in the right or wrong, theſe Celtic cattle muſt be held always in the wrong.

That being the caſe, the author expects to be forgiven for illuſtrating this tremendous piece of imaginary pride in them, and ſo ſtrenuouſly adhered to for ages paſt.

Then this word *Clan* is the literal and common expreſſion uſed for children, who on trial were, and will be found to have been nothing elſe but the offspring of the inhabitants of the eaſt ſide of Scotland, that being the place where the firſt inhabitants on entering that iſland ſettled their reſidence. And when a prince found his eſtate over-burdened with his vaſſals and tenantry, he would,

would, as is moſt natural, turn his attention to ſettle a colony of them in the weſt of Scotland, and afterwards as they increaſed plant more of them in the oppoſite iſles, being then vacant, and more immediately under his own eye and protection, in caſe they ſtood in need of his aid.

Moſt ſenſible writers were almoſt of the opinion that the two people were relatives. Old Caxton, an Engliſh writer, of the fourteenth century, when ſpeaking of the Picts and Scots, in the times of the Romans, ſays, that theſe people differed only in their manners, the laſt being more deep and artful than the former, but agreed in clothing, and faith, and in courteſy of ſhedding blood; they covered their privy members with beer rather than with clothing; this exaggerated account meets with the ſupport of Gildas and Bede reſpecting the inhabitants of North Britain, a circumſtance which plainly indicates their affinity to each then. And if we take a retroſpective view of their manners further back through the dark ages of antiquity, the greater will their conformity

with each other appear, till by tracing one generation after another in theſe more remote times, the higheſt and firſt emigrations among the different tribes, would be literally found to have ſtepped forth from the firſt ſettlers on the eaſt ſide of North Britain, as juſt now remarked.

The Caledonians would, as is moſt natural, ſettle their firſt colonies in their own neighbourhood, and enlarge their boundaries to the weſt in proportion to their ſtrength and increaſe; and by gradual progreſſion remove farther from their fathers to ſupply the uncultivated weſt coaſts and numerous iſles with new inhabitants; and notwithſtanding the diſtant ages, the language and dreſs of both nations continue much the ſame, as Caxton writes of them in times of the Romans.

Thither he ſent his own ſon called *Mac*, and the children of his vaſſals and tenants, called *Clann*, to ſettle in theſe uninhabited places, accompanied with a ſtock of cattle, in proportion to their different ranks; and by following the example ſet before them

by

by their parents, they would ſoon be in a condition to make a livelioohd, and multiply ſo faſt as to be able to defend themſelves with little more aſſiſtance from their patents. That this was the mode followed in thoſe early times is not only probable, but it is almoſt certain, from a ſimilar practice ſtill in uſe in the weſtern Hebrides, among the vaſſals and tenantry who inhabit theſe iſles.

As an additional proof of this, I will firſt obſerve, that gentlemen and rich leaſeholders, who are ſettled in the beſt parts on the coaſt ſide, generally plant the coaſt ſide oppoſite to their own farms with favourites, or tenants, and every ſuch farm comprehends the whole intermediate tract of country, whether hills or plains; and the narroweſt of theſe iſles is about five computed, or ſeven and a half miles of Engliſh meaſure long, and many of them much more extenſive, as may be known from the maps and geography of the Long Iſland. Theſe cottagers, or leſſer tenantry, are planted at preſent along the extenſive coaſt of the royal foreſt in

Harris, and called the back ſettlements of theſe wilds.

And this mode of planting uninhabited diſtricts was not only the moſt rational practice firſt uſed in Scotland, but it is almoſt clear to a demonſtration, that a prince, who was poſſeſſed of a certain tract of lands on the eaſt of *Alabin*, was in like manner proprietor of the hills and foreſts adjoining, even to the oppoſite ſhores on the weſt ſide, and alſo of the contiguous iſles in proportion, as theſe alſo lay more convenient to his eſtate, than they did to that of any other ſettled at a greater diſtance; and doubtleſs when any one encroached on the remote parts of another man's property, war was the conſequence; and the appeal for the real right was at laſt made to the longeſt ſword, which ultimately put an end to their differences and feuds.

To theſe, as remarked above, the ſon of the chieftain, with the children or Clans of the vaſſals and lower tenantry was ſent; and theſe were naturally ſupported by their parents from the eaſt with all their ſtrength,

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in caſe ſtrangers began to inſult them from remote quarters. This mode of planting the highlands and iſles, is not only the moſt likely, but the uſual manner practiſed at this day in thoſe places which are as yet next to a ſtate of nature. We may in a manner infer that the ancient cuſtom of the original inhabitants is made the rule of their actions in many other particulars.

Nor is it probable, that ſtrangers would be permitted to force themſelves on theſe young colonies then, more than at preſent. Then when we read of *Dalriads*, *Tua de Dannans*, names without meaning, and Iriſh Scotch, fixing their reſidence in the ſouth of Argyleſhire, the moſt fertile ſpot of the weſt highlands, we may juſtly call in queſtion the authenticity of the hiſtory of theſe imaginary ſettlers; more eſpecially about the year 503 of the Chriſtian æra, when the poſterity of the iſlanders and highlanders had ſo effectually ſeated themſelves, and were become ſo numerous that room was wanting for their comfortable living together over all the weſt of Scotland; inſo-

much that they had almoſt proved too many for the very Picts on the eaſt, and had exerted their ſtrength to drive out theſe inhabitants, to plant ſome of their own numbers in their ſtead, as is too well known from the trial made, when Fergus *the* Second, *with* the Scotch, was expelled the whole kingdom.

Now it is impoſſible that the Iriſh Scots are here meant to give battle to the Picts, becauſe, according to Mr. Baxter's account of theſe, their numbers were ſo few as hardly to be known, and as Ravenant the monk relates of them, they were ſo obſcure as not to be known till after the ſeventh century.

Adeo obſcuri nominis ut jam ſeptimo, exeunte ſecula vel ignoti fuerant, aut neglecti. On the contrary, Ireland was peopled from Scotland, and this in a great meaſure appears from their patronimicks. As the iſlanders and highlanders are called *Macs* and *Clanns*, ſo the Iriſh chiefs are commonly named *Os*, or grand-children, as if the ſecond colonies ſent by the inhabitants of the eaſt and weſt of Scotland were ſent thither to make ſettlements there, as the Macs were at firſt ſent

to

to the iſles. Thus we meet with *O'Donnels*, *O'Neals*, *O'Harras*, *O'Keans*, and numberleſs others named after the founders of theſe names. On the ſubject of *Os*, or grandſons, we do not intend to inſiſt more at preſent, nor deſire any one to embrace a conjecture, however plauſible, without authority to enforce it, only we leave the ſenſible reader to judge for himſelf. This is certain, however, that the Earl of Antrim's progenitors went over from the weſt of Scotland at a much later period, and retained the name of *Mac Donnel*, which is ſtill kept up in the family to this day.

Be that as it will, we may appeal to the ſenſible reader, whether theſe tender and endearing terms of *Macs* and *Clans*, uſed among the highlanders, are taken in a natural, religious, or political ſenſe; I ſay, let the tender feelings of every unprejudiced perſon be conſulted, and anſwer whether their ſpeech is not highly prudent and praiſeworthy, ſuppoſing that their chief addreſſes theſe lower orders as his deareſt children, like

like parents, or as kings, who are fathers of their people, and nurſing fathers to the church in a religious point of view. Can Mr. P. himſelf deviſe a more endearing tye by which a prince could fix the whole of his ſubjects firm in his intereſt in the day of trial and battle? Could any mode be fallen upon more effectual to eſtabliſh his throne in the hearts of his people? Let Mr. P. anſwer or confute this truth if he can, or with a bluſh confeſs that his violence had led him into an error in ſpeaking ſo unguardedly of a wiſe and brave people.

There is a vicious ſingular animal of this deſcription, who has made a kind of livelihood for years, partly by impoſition, and moſtly by entertaining the publick with malignant effuſions of his own invention, at the expence of characters of worth and learning, eſpecially if they are unfortunately of this intermeddling buſy body's acquaintance, and among others Mr. P. himſelf is ſaid to have alſo felt his ſatire. People are not certain whether this Proteus may not be the ſuppoſed author of a book entitled Dr. Anti-

pudingaria,

pudingaria, and to be ſeen in the Britiſh Muſeum; but Dr. Antipudingaria is leſs manly than Mr. P. inaſmuch as he dares not attack a man under his own proper name, but like the monſter, who lately infeſted the ſtreets of London, by ſtabbing defenceleſs women as they paſſed along, and ſecretly rejoiced in this ſuccesful mode of aſſaſſination; ſo, in like manner, this Dr. Antipudingaria ſecurely aſſaſſinates the reputations and tarniſhes the learning too of his acquaintances, eſpecially if men of merit. In his uſual crafty manner he addreſſes the publick in the third perſon ſingular, or in the plural number.

This mode he is known to follow by way of take in, that the reader may think the general voice ſpeaks the ſame language, which he thus fulſomely belches forth thro' his own malignant throat, into ſome magazine or newſpaper; however, the effects of his poiſon are not now ſo deadly as he could wiſh, ſeeing that his real ſpleen and deſign are pretty generally known among the diſcerning readers; and the moment a ſatirical reflection is uttered abroad, many of the readers,

ders at leaſt enquire whether Dr. Antipudingaria has any hand in ſuch and ſuch publications; if anſwered in the affirmative, then leſs credit is yielded to the paragraph in the paper thus degraded by him, and announced to the public as facts; and of courſe he has loſt his aim (of *Calumniare audacier, aliquod adhærebit.*) And for this infamous practice ſome of his employers have diſcharged him from their ſervice, for diſgracing their papers, hurting their private intereſt, and wounding their own characters in the eye of their cuſtomers; but he is no ſooner drove out of one place than he hops into another, until drove out from thence. People are of opinion that he has fortified himſelf lately about the Engliſh Review, aſſuming from ſome dirty eructations that have been belched out in that publication, very like the malevolent ſpirit of Dr. Antipudingaria.

It is ſaid that one out of this claſs of men attempts to act the part even of a critic and reviewer; but ſeeing that office requirese xtenſive reading and laborious reſearches) a trouble noways agreeable to a man who has

little

little time and leſs inclination to ſpend on that fatiguing exerciſe); he uſually is known to take the more eaſy mode, either of beſpattering, or flattering characters injudiciouſly, juſt as he is, or is not friendly diſpoſed towards the author. By way of criticiſm on a learned work, we therefore read, of a Mac Gregor, hen-pecked, gluttony, a guardian of money, miſſionary, and ſuch like, to ſupply the want of abilities for the time. As the author finds it difficult to prevail on an editor to inſert an anſwer in the ſame vehicle where he himſelf has been inſulted by this lame member of the fraternity that falſely beſpattered his moral character, inſtead of criticiſing on his work, as this critic ſtands much in need of protection from the ſevere laſh of a juſtly offended ſufferer.

He muſt then once more claim the reader's indulgence to explain the meaning of the word Miſſionary-Miniſter by way of defence againſt this eminent critic.

In order to this he remarks that there are two kinds of temporary offices in the church of Scotland, and the candidates are equally finiſhed

niſhed in their education with the moſt learned in Britain; thoſe ſituations are ſupplied by young preachers before they receive a ſettlement in that church; and rather than be unemployed, a young man thinks *himſelf* fortunate if either his own abilities, or the intereſt of friends can ſecure him one of the two. That of a miſſionary is by far the moſt eligible, becauſe the preacher is ſupported by the royal bounty, and has a ſeparate diſtrict or pariſh, and congregation of his own, and is, on that account independent, and equally reſpected with any ſettled clergymen in the church. The author was in poſſeſſion of the very firſt and beſt of theſe in his majeſty's gift, and hopes that his appearance in publick will convince the ſenſible reader that his literary accompliſhments are little inferior to his enemy at leaſt, and fully anſwerable to the high honour conferred upon him by that learned body in appointing him to ſuch a charge.

The other, but much lower and more diſagreeable office, is that of an aſſiſtant or helper to ſome aged or deranged miniſter; the

helper's

helper's ſalary is leſs, and more precarious commonly; becauſe he is at the mercy of a poor miniſter who cannot afford much pay out of a yearly ſtipend of 60 or 70l. and may be turned off at pleaſure by his maſter, who is generally ſo jealous that the ſituation of the poor helper is often embittered, and ſometimes inſupportable. This claſs of men are much worſe off than the loweſt order of the Engliſh curates, and being thus under the mercy of others, they often leave their birth and go in queſt of better bread to London, or elſewhere, as Providence may order their lot.

When one reads in the Engliſh Review of a miſſionary, and repreſented in ſuch ſpiteful contemptible terms, a reader would naturally look on the office as inſignificant, and that a very learned but offended dignitary only could venture to expreſs himſelf againſt an enemy in ſuch faſtidious terms as L. B. is handled in that abuſed vehicle. No man would believe that one who has eſcaped out of the low order of helpers, would take leave of his ſenſes ſo far as to preſume to ex-

expreſs himſelf ſo unguardedly impudent; yet what ſhall the reader think, when, with a bluſh for the extreme corruption and depravity of the human heart, it muſt be confeſſed, that the real author of this outrage, when his name is given up, happens to be one who has fled from the above low rank, and who under a cover entertains the publick at the expence of his benefactor and ſuperior; *Riſum teneatis amici!* And any curious reader who doubts the above fact has only to enquire of the Rev. Dr. William Thomſon, Fitzroy Street, and he will, from his own ſad experience, fully ſatisfy him, ſeeing the Dr. himſelf during the time of his miniſterial office could never mount higher than the ſtation of an aſſiſtant to an aged poor clergyman.

Upon the whole, we may ſafely draw this inference from the above ſtricture, namely, that the abilities of a learned critic are known by the general rule he lays down to himſelf in judging of the work, rather than the character of an author; this is one infallible mark of his extenſive reading, eſpecially if

it

it is equal or nearly ſo to that of the author, then his judgment is impartially given to the publick, for or againſt it, as the work deſerves.

On the contrary, ſmatterers, who are a diſgrace to that learned profeſſion, as if conſcious of their own want of abilities, give up the work, and immediately dabble at the author's character, regardleſs of truth or falſehood. And this is all that can reaſonably be expected from their limited capacities, to fill up their papers. A very pretty penny-worth to the purchaſers, ſure enough, to be entertained with for their money! Meantime the author has reaſon to thank the learned critics, who ſpoke reſpectfully of his Travels, all of them except one feeble pretender to that office, whoſe intemperate rage proceeded from a well known, tho' unexpected diſappointment, in order to prejudice the reader againſt his future performance; and all this owing to the fortunate reſult of an early and friendly precaution, by which the author has been preſerved from

diſagreeable conſequences; and he means in future to benefit from the kind admonition.

A fine ſpeaker, and no leſs elegant writer, remarks, in a ſet oration on ſuch beings thus; namely, that the moſt dangerous, as well as the moſt infamous of all animals, is the ſlandering defamator of characters; within the ſphere of his attraction no perſon is ſafe; the objects of his attact are either his enemies, friends, or perſons indifferent to him. The firſt of theſe, from cowardlineſs, the natural offspring of cruelty, he dares ſeldom engage; the ſecond, if a plain and good-natured perſon, he roaſts and tears with ſecret joy, void of remorſe, inſtead of prudently protecting his benefactor; if quick and and animated, back-biting either by word or writ, is his ſafeſt mode; as for the third, who never did him harm in thought, word, or deed, him he ſtabs with an indifferent hand, like his brother monſter who lately infeſted the ſtreets, and ſtruck terror over the whole city, until he was detected in the mean mercileſs practice of ſtabbing defenceleſs women, and immediately

ately ſecured. This Timon, ſays he, like a ſecond Cacus, ſhould be dragged into light and expelled from the ſociety of men, and drove to the deep receſſes of the woods, and foreſts, to take up his abode in dens and caverns, the uſual haunts of other wild beaſts, as tygers, wolves, and bears, to roar, grin, and growl, and tear, and deſtroy one another.

For the preſent, however, we ſhall leave this oddity, to put in a good word for one more of the many learned gentlemen who have been roughly handled by the more bold and manly, though leſs dangerous, Mr. P. who dares face a dead as well as a living adverſary with courage, *in propria perſona.*

'Buchanan,' ſays he, 'quoting a paſſage 'from Eumineus's Panegyrick upon the vic-'tory of Conſtantius over Allectus, an. 296. 'viz. *adhuc natio etiam tunc rudis et ſoli Bri-'tanni*, underſtood that word in the genitive 'caſe; ſtrange, continues he, ſo able a latiniſt 'ſhould ſuppoſe *Britanni* here uſed adjec-'tively, while *Britannicus*, and not *Britan-'nus*, is the only word uſed in proſe in that 'way (*i. e.* adjectively).' Well, indeed, may

the Macpherſons and others bear with the the abuſe thrown out againſt them in common with many of the ableſt Scotch and Welch writers, who are ſaid to ſee with the jaundiced eyes of ſickly antiquiſts, when they hear of the fabuliſts, Buchanan and Llhuyd, the firſt the ableſt latiniſt and poet, the other the ableſt antiquarian, ſo roundly uſed. Iſhmael has drawn his ſword againſt every man; what! not ſpare even the elegant Buchanan, as Dr. Johnſon calls him? Buchanan, the pride of his name, the honour of his country, the ornament of great Britain, and the admiration of all Europe, who confeſſedly had neither ſuperiors nor equals ſince the Auguſtan age; yet he muſt be alſo called in queſtion for his ignorance in claſſical knowledge, a quarter in which he is allowed by all to be invulnerable, and by a man too whoſe knowledge in proſe and verſification appears to be limited and inaccurate.

One would imagine that Buchanan's barely adopting the word would of itſelf ſtamp it with authority, even if he had not been ſupported by Cæſar and Tacitus, and all the learned

ancients or moderns. How would theſe injured men growl had they been alive, and ſwallow him and his works at one bite, without ſalt or ſugar, to qualify the bitter morſel, and hurl both into oblivion.

Britannus, if applied, as a chriſtian name commonly is, to a perſon, will be admitted as a ſubſtantive, but when uſed otherwiſe to men in general, or to other ſubjects, as in the paſſage already in diſpute, I maintain, againſt Mr. P. that it cannot ſtand in a ſentence without a ſubſtantive; and add, that *Britannus vir* is more elegant than *vir Britannicus*. To oppoſe ſo high an authority as B. is a bold undertaking indeed!

Before Mr. P. few men in their ſenſes ventured to find fault with Buchanan reſpecting his claſſical knowledge, except the fooliſhly vain Dr. Lieſiemmi, a phyſician, who accuſed that great poet with bad Latin and poetry, and made no ſcruple to prefer his own tranſlation of the 104th Pſalm to that of Buchanan's, and appealed to the Univerſity concerning the juſtneſs of his criticiſm on B.'s, as mentioned by Mr. Granger,

under the title of *Poeticum Duellum*; juſt as Mr. P. has done to the public reſpecting *ſoli Britanni*, as being always a ſubſtantive in proſe, a remark which no body has thought worthy of notice to correct him for, being ſo egregiouſly wrong, and of courſe below reproof.

The Dr. however was better heard, as being no deſpicable Latin ſcholar, ſo B. himſelf paid attention to his criticiſm; and accordingly entered the liſt againſt him, in a little performance under the above title of *Poeticum Duellum, ceu Georgi Egliſſimmi cum Georgio Buchanano pro dignitate paraphraſeos*, Pſ. 104. *certamen: cui adnititur Gul. Barclay amœniorum, artium, et Medicinæ Doctoris, de eodem certamine judicium, necnon conſilium collegii medici, Pariſianis de ejuſdem Egliſiemmi mania. Quod carmine exhibuit Arcturus Johnſtonus.*

In this literary duel the feeble Dr.'s pride was dreadfully mortified with great humour on B's ſide, who at the ſame time left his opponent's character wounded with ſuch ſcars as ſtill remain incurable; eſpecially as the deciſion of the judges on this curious trial

trial was paſſed ſo decidedly againſt him, namely, that it would be more difficult to find in Buchanan's tranſlation any verſes that are not good, than to find any in Egli-ceſimmi that are not bad.

Dr. Robb ſays, that the elegance of B.'s ſtyle was ſuch as would place him on an equality with the moſt admired of the ancient writers; and Dr. Burnet declares, that he not only far exceeded Bembo, who attempted to reſtore the purity of the ancients in his writings, but that one would be tempted to prefer Buchanan's tranſlation even to the original in point of elegance and purity of compoſition. Dr. Abercrombie writes, that Buchanan was an incomparable ſcholar, and eminent maſter of the Belles Lettres and Latin tongue, a celebrated poet, and a judicious hiſtorian.

Sir Robert Sibbald, writing of B. ſays, *Alterum Scotiæ lumen fecit Georgius Buchananus, poeta incomparabilis, qui oda, elegia, tragedia, non ſolum ſeculi homines ſuperavit, ſed antiquiſſimus equavit*; viz. that B. was not only an incomparable poet, who excel-

led in odes, elegies, and tragedies, all the men of the age, but that he even equalled the moſt ancient, being the other luminary of Scotland.

After ſuch remarks, it would be ſuperfluous in me to attempt a defence of B. from the attack of Mr. P. as he is far beyond my praiſe, and above ſuffering from his trifling cenſure; but my real deſign is, if poſſible, to correct Mr. P.'s vanity, and point out his ſeeming ignorance of that language, and his injurious reflections, together with his inaccurate curſory manner of reading ſo many thouſand volumes as he tells the world he has done, on purpoſe to upbraid Dr. Macpherſon for his limited reading, as having no library to lay up a ſtock of knowledge to bring out materials occaſionally as need required. For undoubtedly his inaccurate reading will appear evident from his paſſing over the following well atteſted particulars, before he would venture his own reputation in challenging ſo great a character as Buchanan;

otherwiſe

otherwiſe he could not have the effrontery to deny, that *Britannus* is as much an adjective as *Germanus*, *Romanus*, *Battavus*, with all general names of nations, that are always taken as ſuch, and never once as a ſubſtantive, except when ſuch adjectives ſupply the places of ſubjunctives (with ſubſtantives underſtood) which agree with them in gender, number, and caſe: e. g. *patria*, one's native country *(ſupple terra)*; *molaris*, a milſtone *(ſupple lapis)*; *triſtes*, a ſad thing, *(ſupple negotium)**. Camden ſays, that *Britannus*, *Britannia*, and *Britannicus* ſignify the ſame thing; but as this ſelf-ſufficient man has ſo decidedly told the contrary to the publick, he will not believe words without producing poſitive proofs againſt his opinion, and ſuch as will force conviction on his mind to make him confeſs (at leaſt tacitly) that either ignorance, or which is worſe, obſtinacy, hath cauſed him to expoſe himſelf, and ſo unguardedly to miſlead his ignorant readers.

* Vid. Rud. Reg. 15 Etymol.

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We ſhall then begin with Cæſar, and try whether he underſtood *Britannus* to be an adjective or ſubſtantive: *Omnibus ad Britannum bellum rebus comparitis*, Cæſ. Comment. lib. 5. *Britanni vectigalis*, ibid. *Ut Britanni ad ſpem, ita veterani ad metum trahebant*. As the laſt of theſe is an adjective, ſo muſt the firſt be of courſe, being coupled by the conjunction *ita*; therefore, *milites* is underſtood to both, and the nominative caſe to the verb, *Tacitus Annalium*, lib. 4. cap. 32. *Galfridus monumetenſis de origine et geſtis Regum Britannorum*, Par. 1508. Britiſh Muſeum. *Britannos relinquere liberos magna cum ignominia cogantur*, Boet. lib. 4. *Romani ignari Britannos Reges multarum in populo ſeditionum et rebellionum in ſe fuiſſe authores*, ibid. lib. 5. *Nam quid Britannum cœlum differe putamus*, how different is the air of the Britiſh iſle, *Lucretius*. *Cui pelle ſalum ſulcare Britannum*, who oft in leathern boat on Britiſh ſea appeared, *Sidonius Appollinaris*. *Proculque ſe oſtenderit claſſe Britannia per Rhenum Oſtium*, Grotius Antiq. Bataviæ, cap. 17. page 264. *Romani tamen dum fugientes*

gientes per ſtagna lacus; ſaltuſque Britannos avidius inſectantur, Elenchus Antiq. Albion per Danielum Langhornium, *page* 88. Erat ille vir nobilis veteri Britannorum Regum prognatus ſanguine, *ibid.* 177. A gadibus uſque Britannum reverſus oceanum terruit, *Pampinianus ſtatus ab Arngrimo Jona Iſlandia,* p. 101. pars 2. Indeque ad ſocerum Britannum reverſus Pontanus, *Fol. page* 204. Conſtantius viginti una militum Britannorum millia ſub Caſſivelano, Guenone, et Guavara ducibus adduxit, *ibid. p.* 208. Aut Italiam populos aquilo genaſque Britannas Auſonius Idill, *ibid. page* 752.

Eo nomine a Scotis et Britannis commerciis, frequentatam per Thormond. Torfæum, *Venlandiæ Antiq. Hiſt.* Quæ Regibus Britannis præducerat Merlinus, *Forcatulus de Gallorum imperio,* p. 459. Br. Muſ. Inſulis Britannis Thulen accenſere Jonas Arngrimus Iſlandois Crymogea, homo Britannus loquens Richard viti ad Brotum, *page* 17. Certe publicus ordo principum Britannorum, *ibid. page* 122. Ex ordine publico Regum Britannorum, *ibid. page* 101. Quamobrem in catalogo

catalogo Regum Britannorum de Libris Herculus patris hujus Galatii quos libros de Hiſtoria principum Britannorum, *ibid. p.* 122. Crudeliſſimam principum Britannorum, *ibid. lib.* 7. *page* 34.

Auguſtinus Britannorum ſacerdotum auxilio deſtitutus, *lib.* 8. *p.* 72. *ibid.* Et in ordine publico Regum Britannorum, *lib.* 8. *page* 77. Sociarumque virginium Britannarum ſumpta, *Galfrido*, *page* 126.

So much for proſe, in order to convince Mr. P. that *Britannus* is an adjective; but what ſhall we ſay reſpecting his ſkill in poetry? Ah, and alas! it is to be feared that the ſpecimen he has given of his abilities will place him very low among the old Romans. We ſhall however make the trial on a paſſage quoted by him from the verſes of the elegant Ovid, viz. *Vulgus adeſt Scythicum bracataque turba Getarum triſte*, 111th Ultimo. But Mr. P. muſt alſo correct him as well as B. by changing it to *vulgus adeſt Scytharum bracataque turba Getarum.*

Thus, inſtead of a dactyl having a long and two ſhort in *A-deſt Scy-thi*, Mr. P. has made

made it an Amphimacer, conſiſting of A-doſt Scy-tha, a long, a ſhort and a long meaſure. Ah! alas! *Me miſerum!* woe is me! Such an outrage againſt Ovid pleads more for compaſſion than correction; we muſt therefore inform him that A in the plural number of an increaſing noun is always long without one exception to the contrary. *Vid. Rud. Proſodia, Reg.* 39. *pluralis caſus, ſi creſcit protrahit A, E, et ſimul O.*

And here for his benefit we muſt obſerve, that a ſubſtantive is uſed for an adjective, as exercitus victor, pro victorioſo; and that an adjective is ſometimes uſed in the place of a ſubſtantive, as ſic poſſum falli ut humanus, pro ut homo; that the ſingular is ſometimes taken for the plural, ut victor Britannus fudit legionem, for Britanni victores, the Britiſh conquerors routed the legions; *et vice verſa, Tact. Annal. lib.* 14. *cap.* 22.

We might point out that the abſtract is taken for the concrete, and the concrete for the abſtract; that the primitive is taken for the derivative, and at times the derivative for the primitive, the ſimple for the compound,

pound, and the compound for the ſimple. But being noways inclined to become his teacher, we ſhall refer him to any ſchoolmaſter of abilities for farther information, and there he will find that any boy who will venture to preſent his maſter with ſuch an exerciſe, as he has inſulted the publick with in *Scytharum* for *Scythicum*, will be moſt heartily flogged for his ignorance in hexameters. And it is hoped that this leſſon will render Mr. P. more cautious with regard to his future publications, in caſe any will be offered to the publick, not knowing but that he may meet with a ſharper reproof from others than the author chooſes to give, ſhould people be troubled with more of his unſupported and illiberal abuſe of his ſuperiors, and ſuch as never gave him any provocation; at leaſt let him ſpare the dead who cannot reply or anſwer him.

THE END.

Shortly will be publiſhed,

LANNE BUCHANAN's juſt and impartial Account of the Beginning, Progreſs, and Decay of the ſeveral Fiſheries which have formerly been promoted in G. Britain, and in other Parts of the Empire:—In all which the wiſe management of the judicious undertakers fully appears to carry their laudable ſchemes into execution, as well for the intereſt of the kingdom at large, as their own advantage in particular. On the other hand, the riſe and progreſs, and ſurpriſing ſucceſs of the Dutch, emerging gradually from their mud walls, and little boats, into lofty ſhips and ſuperb palaces, cannot but ſtrike us with aſtoniſhment, and even reſpect; eſpecially when we reflect that their low beginning and ſevere œconomy in the infancy of trade gradually elevated their High Mightineſſes to equal moſt, and ſurpaſs many, of the greateſt kingdoms in Europe, both in power and wealth;—all moſtly acquired from the fiſh of Great Britain.

The above is accompanied with a modeſt enquiry into the conduct of the Managers intruſted by the lately eſtabliſhed Company of Gentlemen for the encouraging the Britiſh Fiſhery, both for marking out the proper ſtations, and the proper mode of erecting villages in the Hebrides and north weſt coaſt of Britain.

The Author flatters himſelf, that his long reſidence in theſe iſles, and other advantages on his ſide, will enable him to place their ſcheme in a point of view that will not only be more juſt, but alſo more convincing than any ſpeculative plan, however plauſibly wrote, either in the cloſet, or otherwiſe, by men of ingenuity, to attract the attention of the Public; many of them more calculated to amuſe the Reader than benefit the nation at large, or the Company concerned in particular in bringing about the wiſhed for effect. And J. L. B. hopes that the integrity of his intention, with his having a concern in the Company's ſucceſs will be ſufficient apology if any unguarded but well meant expreſſion ſhould drop from his pen while writing of this perplexed plan.

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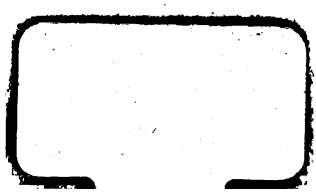
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